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ABSTRACT

The booklet discusses results of a values education survey of teachers and administrators and examines issues, curriculum, and teaching techniques in values education. The report is intended for use by pre- and inservice teachers and teacher educators as they develop awareness of values and devise strategies to transmit this awareness to students. Members of the Moral Education Project administered an opinion survey to approximately 12,000 Ontario educators in March 1976. The four major areas of inquiry were concerned with definition of values education, teaching techniques, resources and materials, and resources already experimented with. Most educators agreed that two major goals for values education were to encourage respect for other people and to help individuals develop social responsibility. Respondents indicated the need for classroom skills and additional knowledge of how childrens' thinking develops. Resources most often used in values education programs included kits on moral education and values, religious materials, literature, and films. The appendix, which comprises the bulk of the document, presents a description and results of the survey, background information on values education, an overview of six major conceptions of moral and values education, teaching techniques, and lesson plans. (Author/DB)

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THE MORAL EDUCATION PROJECT (YEAR 4)

Annual Report 1975-76

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SO 010 745

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Abstract

Through continuing contact with teacher educators and school teachers, along with an extensive survey of educators in general, we have found that a very high proportion of educators think values education should be undertaken by the schools. Further, a majority believe that values education should be included as a component of existing courses rather than as a separate course, especially at the elementary level. It is interesting, however, that as many as 21% of respondents in the survey felt separate values courses are appropriate even for K-3 students and 62% felt they are appropriate for teachers-in-training. We must conclude that, if permitted, a significant proportion of educators would opt for separate courses in values. Accordingly, pending the adoption of policies on these matters, it would seem advisable to develop curriculum formats, materials, and strategies that could be used either in an integral component of existing courses or in separate courses. With respect to the precise nature of curriculum materials and techniques, whether for integrated approaches or for separate courses, it is apparent that wide variation is necessary in order to accord with differences in the preferences and abilities of educators. No single set of techniques, such as those of Lawrence Kohlberg or "Values Clarification", can be presented as the approach to values education, whether in the schools or in teacher education institutions.

In order to engage in values education, teachers and teacher educators need the competency to select and use appropriate curriculum formats and techniques. They also need to be able to reflect deeply on value issues as these relate to their own lives and the lives of their students. An additional competency that has become very apparent to us in the past year is that of creating conditions conducive to "risk-taking"

on the part of both teachers and students. Unless students and teachers feel free to explore value issues and make genuine value decisions in the classroom and the school (or teacher education institution) as a whole, they will not make much progress in value matters. At present our education system tends to reward only the finding of "correct" answers, which has the effect of seriously undermining learning. The ability to foster risk-taking involves (a) an awareness of the importance of risk-taking in learning, (b) an awareness of what the students themselves can contribute to values learning, (c) a capacity to create an atmosphere of empathy, trust, and mutual respect in the classroom, and (d) a sense that one has the support of one's educational institution and the wider educational system. Educational institutions (including colleges and faculties of education) must become places in which an open, reflective, risk-taking approach to values is possible for both teachers and students.

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Preface

In 1975-76 the members of the Moral Education Project were requested by the Ministry of Education to concentrate on teacher education, while continuing their evaluation of alternative teaching strategies in schools. Accordingly, liaison with teacher education institutions in Ontario was maintained, culminating in May 1976 in a presentation to the annual Spring conference of faculty of the Ontario Teacher Education College (OTEC). In addition, when the Project's opinion survey was administered to approximately 12,000 educators, a major target group was the staffs of faculties and colleges of education. Further, the Handbook Perspectives in Moral and Values Education was prepared with teacher educators in mind as well as school teachers.

Of course, it has not been possible (nor would it have been desirable) to separate inquiry into teacher education in the area of values from inquiry into values education in general. The same principles apply in each case: teacher educators and teachers alike must grow in value maturity if they are to help their students; and similar techniques of values education are appropriate in teacher education institutions and in the schools. This report, then, speaks to issues in values education as a whole while placing particular emphasis on teacher education.

The Handbook for teachers and teacher educators (Appendix B of this Report) was a central aspect of the work of the Project during 1975-76. Many of the conclusions of the research for the year are elaborated more fully there than in the main body of the Report. Accordingly, the "Annual Report" should be read in close conjunction with relevant sections of the Handbook.

The Moral Education Project (Year 4)

1. INTRODUCTION

The major focus of the Moral Education Project during the past year has been the determination of what it means to be a values and moral educator. We have attempted to gather data which could be useful to pre- and in-service teachers as well as teacher educators. We believed that the best starting point for such a task would be to ask teachers and teacher educators three basic questions: what they believe values and moral education is, how they think values education should be done, and the type of training and resources which they believe would be most effective in the development of competence in values and moral education. A summary of the responses to these questions based on an extensive survey will be found below and in Appendix A.

The results of the survey and feedback gleaned by visiting schools and teacher education institutions caused the project staff to conclude that the form of the final product of the project should be usable by teachers and teacher educators. The result was to produce a booklet (Perspectives in Values and Moral Education, see Appendix B) which attempts to show the complexity of the concepts involved with values and moral education concerns. This booklet has been reviewed by over one hundred teacher educators, whose suggestions have been incorporated in the final version.

In producing the booklet (in fulfilment of 2.1 and 2.2 of the project contract) it was apparent to the project staff that a conceptual base for values and moral education needed to be provided since the results of the survey and our school visits indicated that educators were defining values and moral education in the narrow confines of one or two well-known models of values education. We developed a conceptual construct (entitled the "Moral Pie") and attempted to clarify the distinction between moral and values education. Seven models of such education are reviewed within this conceptual framework. Perhaps the most significant result of the process of attempting such definition was the common ground found to exist across what appeared superficially to be different and disparate conceptions of values education. Finally, the booklet presents an extensive bibliography and an annotated listing of available films for use in classrooms.

We addressed ourselves to the problem of how teachers and teacher educators can do moral and values education within their present school and institutional settings. A traditional, textbook, neutral teaching approach does not provide the flexibility necessary for moral and values education. Nor does the present structure, which provides little time if any during the day for teachers to interact with other professional adults. Teachers must be provided both examplars of materials and time to study, discuss with other professionals, and create materials for classroom use. But time is not a sufficient ingredient in such a process. Teachers also require support from administrators, school board members, and parents. Without each constituency becoming fully aware of the problem, the move into a values and moral education process will result in a resort to political power, demands, ultimatums, stubborn refusals, and increased enmity.

The willingness of teacher educators to engage in the effort to promote values and moral education seems evident in the results from the survey. However, this willingness does not necessarily mean that teacher educators are at present equipped with anything more. In fact teacher educators are as much in need of their own retraining in this area as are the teachers they are going to train. Our talks with teacher educators show that each discipline believes that values and moral education is best served either by their own or by some other discipline of knowledge; they don't understand that moral and values education is a dimension of all education. Teacher educators need to speak to each other at the program level in the same sense that was suggested for teachers. They must also examine the values which they as teachers are promoting and become aware of the political and social context of teaching. Teacher education as it is presently constructed is inadequate to the task and should be given high priority for change.

Section 5 below reviews two very popular approaches to values and moral education: the values clarification approach and the moral development approach. An awareness of the scope and purpose of each approach is necessary so that each can be intelligently applied. A review of the literature for both approaches is also included.

2. DETERMINATION OF CURRICULUM FORMATS, TEACHING TECHNIQUES, AND STUDY MATERIALS THAT ARE EFFECTIVE IN TEACHER EDUCATION

Values Education Survey

A values education survey of over 10,000 Ontario teachers, 650 administrators, and 550 teacher educators was conducted in March 1976. The survey asked four main questions of educators:

WHAT they think values education is.
HOW they think values education should be done.
What they NEED to be able to do values education.
What RESOURCES they may have already used.

A 35% return gave the following results.

1. WHO should be responsible for values education?

Some 92% agreed that values education should be undertaken by the schools. It was also agreed that neither home nor church alone was sufficient for values education.

2. HOW should values education be done?

Virtually all respondents agreed with two very important goals for values education: "helping students to develop a style of life which is based on a deep respect for others" (97% agreement) and "helping individuals to develop a full sense of social responsibility" (96% agreement). Other responses show that there is a great deal of uncertainty about the role of the teacher in this process:

> Should teachers provide students with solutions for moral conflicts? 37% felt they should. This is the most authoritarian teacher position, in which the students are spoon fed.
>
> Should teachers actually teach an explicit moral code (a rule, a law, etc.)? 25% felt they should.
>
> Should the teacher help students to understand and adopt society's values? in other words, socialize students? 58% agreed that values education should include this.

Should the teacher help students to clarify their values, then leave the decisions to them? 40% agreed that values education should do this. Note that this question definitely draws the line at clarification of values and nothing beyond: "Values education should be limited to helping students to clarify for themselves their values; students should then be able to proceed on their own."

Should the role of teacher be to encourage students to decide what is right on their own, without interfering? 58% agreed with this position.

Should the teacher simply be a good example and leave it at that? Only 8% agreed that teacher example was enough.

Should the administrative structure of the school be examined as part of a values education program? Only 21% agreed that this was necessary. This question was intended to probe educators' understanding of the scope of values education -- whether they see that the administrative structure of the school (for example, rules and procedures, how time and space are organized, etc.) in itself teaches certain things and therefore should be examined in light of goals such as helping students to develop a style of life based on deep respect for others and helping individuals develop a full sense of social responsibility. There does not appear to be a very strong sense from respondents to the survey that this structure is very important.

3. Does values education involve REASONING AND/OR BEHAVIOUR?

There was a very clear statement from educators on this issue: values education should be concerned with both reasoning and behaviour.

4. Should values education be a SEPARATE COURSE or part of existing courses?

Most educators felt that values education should be developed as part of already existing courses (81% agreement). The majority did not see value issues as the central concept of subject areas (29% agreement), but yet they saw it as part of most subjects.

There was some call for a separate values education course; and the older the student, the more appropriate values education courses were considered to be. Whereas values education courses for very young children (K-3) were seen as appropriate by only 21% of the respondents, values education courses for teachers in training were seen as appropriate by 62% of the respondents.

5. Can values education be undertaken at all because VALUES ARE RELATIVE?

A major concern of educators has been whether values education is possible at all, since there are such diverse value systems which are held by people in Ontario. Can values be any more than personally held beliefs? We asked our sample in fact whether values education should not be "undertaken by the schools because each person should develop his own opinion of what is right." Only 3% agreed that values education should not be undertaken by the schools; in fact, a very consistent and strong affirmation of values education as a component of our Ontario educational system has been given.

6. What RESOURCES AND SERVICES ARE NEEDED at this time in order to carry out values education?

A list of twenty resources was given as part of the survey. Respondents were asked to indicate (on a four-point scale) how useful they felt each item was. The resources listed were of five different kinds: resources which could help educators increase their knowledge of theory about values education; resources which could help in the development of appropriate classroom skills for values education; resources which could provide increased opportunity to talk with various people involved in the education of children; resources which provide information via print or film; and time to develop a program.

Ontario educators indicated that they feel the greatest need for increasing specific classroom skills which promote values education (such as the ability to set up an atmosphere conducive to exchange and to create appropriate activities) and for further deepening their understanding of how children's thinking develops; more time with students was felt to be very useful. While concrete materials and interpersonal opportunities were felt to be useful, they were not ranked as highly as classroom skills and knowledge of the development of thinking.

7. What RESOURCES are being used in values education?

Respondents were requested to list any materials in values education which they may have found useful. They suggested over 200 different resources.

Two main concerns underlie the choice of different resources: a concern for helping students to develop an understanding of the self, and a concern for helping students to get along with others. The following is a brief summary of suggested resources.

a. "Values Clarification" is mentioned ten times more often than any other source.

b. The next most mentioned resource is the DUSO Kit (Developing Understanding of Self and Others). Others that have been mentioned are: the Moreland Latchford Kit on Moral Decision Making, Novalis with its Growing Up series, the Encylopaedia Britannica, several kits by Shaftel and Shaftel on moral education and values, and Peter McPhail's Lifeline series.

c. The third most often mentioned resources are from religion and include religious books (such as the Bible and the Catechism), religious teachers (as seen in the clergy, Jesus Christ, and God), and religious beliefs (the Judaeo-Christian Ethic, the Golden Rule, and world religions).

d. Literature in general is the fourth most important resource for moral education.

e. Films such as the Inside Outside series produced by OECA are another often mentioned resource, followed by the Searching for Values series put out by Marlin Studio. Next are a series of isolated movies such as Johnny Lingo, Rebel without a Cause, and Paper Chase.

f. Theoretical background in psychology (Piaget, Dreikers, Harris, Gordon, Glasser, Frankel, and Satyr), in moral education (Black, Wilson, Beck, Kohlberg, McPhail, Eisenberg, Raths), and in education in general (Holt, Weingartner, and Powell) are all mentioned.

These resources in general seem to stress the practical more than the theoretical; much more emphasis is placed on discussion skills and the availability of kits rather than an increasing understanding of moral theory in general.

8. What main crucial question should be asked about values education? The final section of the survey allowed respondents to express their main concern about values education. In all, 1506 teachers (48%), 119 teacher educators (55%), and 66 administrators (25%) took the opportunity to comment on values education. The following is a summary of these comments.

a. The TEACHERS' greatest concern is their role and the parents' role in moral education.

The teachers' main fear is that of indoctrination; one-half of them see it as a "conflict between teacher and parent values". They asked this question: "Who has the ultimate responsibility and how much should we as teachers accept?"

The teachers see a large number of their own group as having little moral integrity. Few choose to take leadership in moral education, and they are fearful about being explicit about their own personal values; yet they wish the students to see them as they are. Many teachers also condemn the students as having little morality and tie this in with the parents' values rather than society, the media, or their peers. While admitting their own need for training in moral education, the teachers felt that the parents too would benefit from such a training.

b. ADMINISTRATORS see their main thrust in moral education as its implementation in the schools, "to help the students develop a personal value system". Implementation is important "so that we can expect educated teachers who are responsible for taking leadership".

c. TEACHER EDUCATORS are primarily interested in the "urgency to" "get off our asses" and "provide strategies in the field and in training", "to produce skills in the area of valuing" such as "role-taking, clarifying, discussion, and decision-making". They want to "spread the word" so that students may be able to "articulate" and be comfortable with their own values.

In summary, teachers, teacher educators, and administrators view values education as the responsibility of our public education system. They see it as part of already existing courses and programs. Opinion is more divided on the position the teacher takes in terms of society's values: transmitter or evaluator?

Appendix A contains a full report of this survey.

Conferences, Workshops, and Interviews with Teacher Educators

In September and October 1975 the project members spoke with interested faculty from each of the twelve teacher education institutions in Ontario. This was a follow-up to a meeting in May 1975 at OISE of teacher educators working in values education. In these visits the project staff member explained the nature of the project, volunteered our willingness to work closely with the institution, and gathered data covering the degree of involvement and interest in values education at the pre-service level within that institution.

As will be discussed in greater detail in section 4 of this report, it was discovered that the pre-service dimension of moral education requires a major shift in the content and process of teacher education. Our meetings with teacher educators in the province and most recently at the OTEC conference indicate that teacher educators are not well versed in the moral education dimension of their own disciplines. That is, while many teacher educators agree that the training of teachers should include a moral education component (see results of survey), few seem to be willing to devote time from their own discipline concern to include moral education in their dimension of the curriculum. What this amounts to, of course, is passing the buck -- demanding that another course be added to the training component.

The Moral Education Project rejects the notion that simply adding a "moral education" course would meet the needs of future teachers. Rather, as the thrust of this entire report indicates, the entire process of teacher education as well as all of its content must integrate values and moral education concerns.

At present, teachers in training in Ontario are receiving explicit moral education training as a function of chance -- if they happen to be taking the occasional course in which a particular professor happens to consider the moral and values dimension of teaching. This suggests a low-level approach to the training of teachers and seems to require a strong in-service effort for teacher educators themselves.

Conferences, Workshops, and Interviews with Teachers

Project members have made numerous contacts with teachers in all of Ontario during the year. We feel that the in-service component of moral education is the single most important focus for teacher education given the present stability of the job market -- new teachers, even if appropriately trained in moral education, will by virtue of their limited number make little dent in the present moral education of pupils.

The project's active involvement with in-service teachers this past year indicates that they are quite willing and able to integrate moral and values education in all aspects of schooling. The call for this process in the survey lends further support for much in-service training. Our intensive workshop efforts with social studies teachers in St. Catharines and the majority of the faculty of Ajax High School provide exemplars for in-service activities.

The St. Catharines group of teachers met for four intensive in-service sessions with project staff. Between such meetings the teachers tried out materials and processes in their classes; they then reported and analysed the results of their explorations during the in-service sessions. Considerable growth in these teachers was noted by the project staff and by the teachers themselves.

The Ajax High School faculty chose to confront the issue of moral and values education on a school-wide basis and opted for a one-day in-service program in their school and a two-day live-in retreat. During these sessions the faculty as a whole attempted to hammer out a consensus for their school-wide program.

Both attempts at change at the in-service level are valid. Each school faculty must decide how they can best begin the process of in-service training.

Perspectives in Moral and Values Education

So many educators in Ontario have begun to be familiar with one or two approaches to moral and values education that the project felt it would be quite useful to provide interested people with an overview of several approaches and also to respond to some of the most frequently asked questions about moral and values education. This we have attempted to do in Perspectives in Moral and Values Education (Appendix B).

3. DETERMINATION OF CHARACTERISTICS AND COMPETENCIES REQUIRED IN TEACHERS AND TEACHER EDUCATORS FOR WORK IN VALUES EDUCATION

An interesting finding of the project's efforts this year has been that all models of values and moral education demand a particular set of conditions in school classrooms as prerequisites for values education. These conditions seem to be common to all the models and may be summarized here as the creation of conditions which maximize student risk-taking: that is, students must feel comfortable enough in their environment to speak out in the presence of teachers and peers. Without such verbal interaction there is less chance that reflection on values and moral issues will take place. A major task of the teacher, and therefore of teacher training, is to develop competence to create the conditions for risk-taking. Necessary conditions include an acceptant atmosphere (acceptance does not mean agreement), a development of trust between all persons in the class, and honesty, empathy, and justice, so that the ethic of free discussion is valued and norms are established which reinforce such interaction. This is a difficult task, since most teachers fear student interaction and have not been trained to promote such types of discussion. Moreover, the traditional school norms demand "coverage" of material rather than an in-depth analysis, and to this end a more didactic approach to teaching is seen as most efficient.

These findings have important implications for teacher training. Teacher education institutions will have to begin to model more forcefully and consistently the methods they wish to teach. Teacher educators will thus have to become aware of both the content and the process dimensions of their own programs. Time and funding will be required for possible restructuring of teacher education curricula. The study of foundations of education, educational psychology, curriculum development, teaching methods, etc. all have an important values and moral education element, heretofore neglected. But blame for this problem cannot rest with teacher educators. The fact is that three-fourths of teacher education takes place in liberal arts courses, where professors rarely are concerned with the problems of teaching. Unless some change occurs also within this domain, it is naive to assume that the remaining one-fourth can have major impact.

The numerous in-service days the project staff conducted for schools in Ontario provided us with direct input from teachers as to the problems of implementation of a values and moral education program. In essence teachers consistently told us in person (and the survey supports this conclusion) that they (1) believed schools should have a role in values and moral education; (2) needed time and help in developing curriculum to fit into the present curriculum structure; (3) feared community and administrator reaction and believed that support from such quarters would not be forthcoming. It is critical therefore to understand that the process of implementing Ministry guidelines will require a synergistic effort whereby several constituencies (parents, boards of education, administrators, teachers, and teacher educators) must all acquire sufficient knowledge to each have a frame of reference common to each of the others. That is, there is a need for the creation of a communication network, for each of these constituencies has intense interest and responsibility for values and moral education concerns. Because this area is somewhat more controversial than other educational innovations, since it hits so close to home, it is important that teachers not be put in the position of moving too far ahead of public understanding lest the public rebel out of ignorance.

Educators must take the initiative in educating the public to the meaning of and the need for values and moral education in the school. These educators must make the message clear that the school is not taking over the responsibility of the home and church but rather living up to its own responsibility as a moral enterprise by virtue of the very nature of the schooling function itself. But educators, before they go to the public, need to put their own house in order and begin to understand the complexity of the problems themselves. There is a need to create "critical awareness" at all of the levels of educational concern. This means that each constituency must become critically aware of the meaning(s) of values and moral education and develop a sufficient intensity of concern to promote action. The role of educators in schools and universities then needs to focus more on the clear explanation of the problems of values and moral education to the public such that public support may be obtained and a collaborative effort begun. Unless this happens, communities will reduce the complexity of the task to their naive understanding and deny schools the opportunity to cope efficaciously with the problem.

4. DETERMINATION OF ADMINISTRATIVE AND GENERAL INSTITUTIONAL ARRANGEMENTS CONDUCIVE TO PREPARATION FOR VALUES EDUCATION

The recent concern with values and moral education is another example of educational change required to adapt to a complex reality. But if the implementation of moral and values education programs is to be more than a short-lived fad, it is important to understand such programs in the context of educational change in general.

Educational Change: A Tendency toward Reduction

Human beings are meaning makers, and it is this quality which educational endeavours attempt to enhance. Our continuous quest for meaning is supported by a conception of education as raising our level of understanding to the complexity of the world rather than reducing such complexity to our naive or simple understanding. We smile now at explanations of the world as "flat" or as the "centre of the universe". But today's complex truth is often tomorrow's falsehood, and it is the dynamic of the process of understanding tomorrow which education is in the business of promoting. Thus education produces change. But change comes hard, and coping with change in a world of "future shock" makes us prone to find short-cuts, to reduce complexity in order to manage. Educators are not immune: Latin to exercise the mind, programmed and computer learning to "guarantee" success, team teaching, flexible scheduling, "open" classrooms, schools without windows.... Whatever benefit these and other innovations may have, they have been lost in the sea of rhetoric heralding THE SOLUTION to our educational problems. The ship seems to keep floundering along, occupied by educators who usually find to their dismay (as do their taxpayer constituents) that in their reduction they are doing little more for education than would have been done if they had gone about rearranging the deck chairs of the Titanic. Such reductionism usually leads to expectations which cannot be met, and then to a credibility gap and finally a decrease in financial support for schools and education in general. The public's solution — "back to the basics" — while understandable, is no less naive. Teachers have been forced to respond with countervailing power in the form of associations and unions, at times further undermining their public credibility. The resolution of educational issues by the use of power reduces the complexity of teaching and learning to a level of understanding not capable of providing efficacious solutions. Teacher education must prepare teachers to cope with and eventually avoid this type of reduction.

Teacher Education: Part of the Problem or Part of the Solution?

Teacher education has also been guilty of reducing complexity. Additional coursework in liberal arts, additional coursework in professional education (Master of Arts in Teaching programs), increasing field experiences, videotape analysis, also all once heralded as THE SOLUTION, have created their own false expectations and credibility gap. This is not to say that any and all of these changes have been wasted effort but only to point out that no one change has been or could be sufficient to the task of producing more competent teachers. Indeed, one must explicitly acknowledge that teacher education cannot by itself bear the full responsibility of solving educational problems. But it can do better.

Teacher education programs must begin to prepare teachers who have the capacity to recognize the complexity of teaching/learning reality and who have the variety of skills necessary to more adequately solve such problems. The issue of "discipline" may serve as an example. Many teachers have been taught that contingency management skills will solve their classroom control worries. The number of books on this subject attests to its popularity. However, the issue of discipline involves much more complexity. The validity of learning objectives, the nature of individual learning differences, and the design of the curriculum are but a few of myriad variables impinging on this problem. Teacher educators are not providing teachers with the appropriate diagnostic skills to meet the problem, much less the competence to sufficiently alter the environment to solve it even if properly diagnosed. Without such skills teachers reduce their explanation for such troubles and point to student "laziness", "low IQ", "race", or "you can't reach everyone". Lest we also be accused of engaging in reduction of cause and effect, we wish to make clear that we are aware of the fact that teachers cannot and should not be held totally accountable for all student failure. Home, the media, and peers, for example, are powerful influences over which teachers have little control.

This latter acknowledgment is crucial for understanding the problem of change as it relates to values and moral education. The area of values and morality has traditionally been considered taboo in schools by the community. Homes and churches have been thought of as sufficient. But educators now realize that schools cannot help but be involved in such an enterprise: if we wish not to reduce the complexity of the problem, we must understand that we must bring values and moral education concerns to the public to gain confirmation of and support for our endeavours. This area of educational change, more than others preceding it, is most vulnerable to community attack. The conditions for change involve the training of teachers presently on the job, reconceiving the training of pre-service teachers, and forming new coalitions with the public in order to prevent the credibility gap from widening.

Our research has suggested that, for moral and values issues to be raised in classrooms, an atmosphere which is conducive to risk-taking is required. Such critical attributes as trust, honesty, respect for others, empathy, and justice are required if dialogue necessary for reflective thought is to be attained. The teacher must promote these attributes and attempt to create a climate of community in the classroom.

Traditional schooling prohibits such conditions. The content of values issues is ignored: curriculum materials have until quite recently been written so as to exclude most values and moral issues lest controversy ensue. Teachers have not been trained to examine the substantive values issues in their disciplines — a neglect for which liberal arts educators must share the blame. Thus teachers have felt compelled to be "neutral" in their content teaching, a stance that results in sterilization of the curriculum. Indeed, believing in neutrality as a teaching stance is itself a value position and must be reconciled with our valuing the democratic process, which demands that issues be debated with differing points of view exposed to public inquiry.

The present structure of schools provides teachers little if any time during the school day to interact with other professional adults. Lunch and the occasional free period are barely sufficient for rest and recuperation. Values and moral education will require teachers not simply to add a few units of values work; it will demand that the entire curriculum be examined in order to make explicit the values and moral dimensions implicit in the study of each subject. It is difficult to think of art, music, health, history, English, and science, for example, without at the same time realizing that each has a rich value component inherent in its very substance. Teachers have not been taught in such a way as to recognize such a dimension in their teaching and thus fear its existence. Our experience with hundreds of teachers indicates that, once freed of the fear of talking about values and moral issues, teachers do so with enthusiasm. But they do need help and support for such an endeavour. It is not enough simply to mandate that the curriculum will henceforth reflect the values and moral issues in a more explicit and purposeful manner. Teachers must be provided with both exemplars of materials and the time to create materials for classroom use. As well, teachers must recieve additional instruction in the process of values and moral education. Such time must in part be provided by the schools themselves.

The creation of teacher competence and teaching materials takes energy and time. Teachers seem quite willing to provide the energy. But time may require money to release teachers from normal work load, or it will have to be found during professional days, in-service sessions after school hours, and the teacher's home hours. There are numerous ways in which such time can be created for the bringing together of staff.

Rather than spreading five to ten professional days through the year, a school may find it useful to cluster days and allow teachers to plan and work together over a period of three days to a week. One day is not enough time to begin and complete a task with any meaning. A school may schedule a summer workshop in which the teachers plan and develop curriculum for the year. A school may wish to plan a schedule which allows teachers in particular groupings (history, for example) to have the same period free so as to meet on a daily basis for curriculum work. Team teaching is another way of providing opportunities for teachers to plan with professional peers.

We are avoiding the recommendation of any one type of structure, since there is no evidence that any one method is best and since the resources of each particular district differ. But what is critical in this process of in-service teacher education is that teachers must be provided the time to do the job thoroughly. But time is not a sufficient ingredient. Teachers require support from administrators, school board members, and parents. In our encounters with teachers throughout the province we have consistently heard teachers say that they are willing to engage in values education but they are fearful of doing so because of what they perceive as a lack of support and reinforcement from those outside the school building. But our discussions with board members, parent groups, and administrators indicate that they too are in support of values and moral education integration. They seem not to have let their teachers know this, however. Hence we are recommending that teachers and administrators in each school district begin to devote more time not only to in-servicing themselves concerning these issues but also to developing mechanisms for bringing parents and board members into discussions. Such a "synergistic" enterprise is vitally important if values and moral education is to become a reality rather than a continued lip service. Schools must begin to structure ways in which there is dialogue created between professional educators and those who are paying the bills - the public. This may involve formal in-service sessions for parents, teacher visitations to homes, invitations to parents and board members to visit and teach in classrooms, parents and board members attending school staff retreats and curriculum development meetings, parent groups developing materials for possible use in school, etc. Without each constituency becoming fully aware of the problem and of each of the others' perceptions and needs, the move into a values and moral education process will result in a resort to political power, demands, ultimatums, stubborn refusals, and increased enmity, as noted earlier.

It is important to recognize the necessary breadth of a values and moral education program when we consider the need for organizational change in a school. We have neglected to realize the cumulative impact of the entire school program in the values and moral domain. This neglect has permitted the naive belief that such a function might be filled by one or several courses appropriately labelled "values". Such a "solution" will continue to deny the reality that both content and process of schooling at all levels and across all subjects constitute values and moral education.

Teacher Education Institutions and Values/Moral Education

Teacher educators are guilty of the same ignorance of values and moral education problems as their teacher colleagues. Compartmentalized coursework, passive learning, lack of individualized instruction, and a small amount of time for professional teacher preparation prevent learning about and understanding the complexity of integrating the values dimension in the teaching/learning process. University professors cannot be said to model good teaching, much less make explicit the values and moral dimensions of their enterprise. They are as interested in "covering" mass amounts of material as their lower-school colleagues. In addition one must not forget that three-fourths of a teacher's education takes place in a liberal arts program, where his or her future teaching of others is virtually ignored.

The willingness of teacher education faculties to engage in the effort to promote values and moral education seems evident in the results of the project survey: 92% of teacher educators responding to the survey agreed or strongly agreed that "values education should be the concern and responsibility of all teachers"; 81% strongly agreed or agreed that "values education should be developed as a component of existing school subjects". We may infer from this response that teacher educators are willing to take the responsibility for helping to prepare teachers for such a task. However, their willingness does not necessarily mean that they are at present equipped by anything more than a favourable disposition. In fact, they are as much in need of their own retraining in this area as are the teachers they are going to train.

We must first ask if present teacher training curricula can carry the additional burden of teaching teachers how to cope with the implicit values and moral dimensions in the teaching of others. Such a question is empirical; and until data are collected, further debate here would be wasteful. Rather, how might we consider changing teacher education organization and practices to accommodate the necessary changes?

Our visits to and talks with teacher educators in the province point to a lack of understanding of the complexity of the issue, and we can only find spotty attention being paid to it. Rather, as is typical of educators at all levels, those in each discipline believe that values and moral education is best served either by their own or by some other discipline of knowledge. Clearly there are implications for values education in the study of the philosophy, sociology, and history of education. Clearly there is much to learn from psychology concerning the learning of values and morality. Clearly curriculum and teaching methods courses could have much to offer. Clearly those who are concerned with counselling, media, and evaluation procedures have something to say. In addition to these professional areas, we must also ask what each of the liberal arts disciplines must do to articulate the values and moral issues embodied within its area.

Teacher educators, then, must begin to speak to each other at the program level in the same sense that we have suggested for schools. In addition teacher educators must expand their communication lines not only across their own department but also across their college to work in concert with their liberal arts colleagues; programs may benefit by cross-department and cross-college planning, if not team teaching across disciplines.

Teacher educators have failed to realize that they too harbour a hidden curriculum. There are values and moral dimensions implicit in the various philosophies and psychologies of education, in the various teaching methodologies and means of evaluation, and in the history and sociology of education. Yet these dimensions are rarely made explicit, because the teacher educators either fail to perceive them or expect the prospective teachers to perceive them without their being pointed out. The process of teacher education is part of the problem. Teacher educators lecture about the superiority of classroom discussion as opposed to the lecture. They tell prospective teachers to ask "high-level" questions of their pupils, while they themselves give short-answer tests. The same contradictions plague the liberal arts component of teacher education.

Teacher educators do not have to throw out what they are doing. Rather they may need to restructure how they do it, and they may need to modify the substance of their work by making the values and moral dimensions explicit. Traditionally, teacher educators have planned their activities in a logical fashion without recognizing the fact that the logic of a discipline may not correspond to the psychology of learning that discipline.

Finally, educators at all levels must understand the political and social context of teaching. Teacher educators must learn to understand and then communicate the fact that teachers engaging in explicit values and moral education are more vulnerable to community attack than those who ignore such concerns. Teachers must be trained to recognize their responsibility to communicate with the community, not only to "be safe" but to help educate parents to the complexity of the learning program. That is, rather than continue the "closed door" policy of prohibiting members of the community from coming in, we may wish to open up those doors and invite the community to help us. Parents are fearful of the values "bandwagon" because they are left in the dark about what it all means. The credibility gap between teachers and community must be bridged if values and moral education is to be successful and honest.

Teacher educators must thus restructure their curricula in light of a re-evaluation of teacher needs. What must the teacher be able to do in a classroom in the realm of values and moral education? The enclosed survey begins to answer that question but certainly is only a beginning. How teacher education faculties are to incorporate the necessary training into their programs is a question needing additional research. The facts are clear, however. Teacher education as it presently is constructed is inadequate to the task and should be given high priority for change.

5. FURTHER EVALUATION OF ALTERNATIVE TEACHING STRATEGIES FOR VALUES EDUCATION

This section of the report is an attempt to amplify several points made in earlier sections about values clarification and Kohlbergian moral development. In essence this section of analysis is a synthesis of an extensive literature search of the most recent advances in each of these two models of moral and values education and of data collected from both on-site visits in schools and results of the teacher survey summarized earlier.

Values Clarification and Kohlberg's Theory of Moral Development

The most pervasive approach to the study of values in schools is the values clarification approach, developed by Raths, Simon, and Harmin. Through several well-known publications and through workshop sessions, teachers have found the values clarification approach exciting and easy to use but at the same time lacking "substance" when the questioning of choices between competing values arises in classroom discussion. Either by accident or design the values clarification approach, in attempting to facilitate maximum awareness of one's own values as well as the values of others, demands that the student need not be pressed for a justification of a particular value position or for the "why" of resolving a particular value conflict (internal or external). In not demanding such behaviour, values clarification implies the relativity of all values -- that one value or value system is as good as another and that each situation determines the merit of a particular value position. While making each student aware of his own and others' values stimulates much discussion, values clarification strategies pose a dilemma for both students and teachers. The dilemma centres around the question, "How do I know after I have clarified a particular value (by utilizing the appropriate seven value clarifying criteria) that my value is an appropriate value to hold?" This question of justification is hardly satisfied by the maxim of value relativity, "your values are as good as mine," since in real classrooms there are scores of instances when the teacher's values or school values conflict with the student's (and neither the teacher nor the school "processed" his or its values as demanded by the value clarifying criteria). In such conflict the appeal to teacher or school authority is utilized as a basis of adjudication; e.g., "While you may not value coming to class, I as teacher value such attendance and hence you will attend."

The values clarification approach thus seems to lack an underlying theoretical structure to help us resolve value conflict. By contrast, Kohlberg's approach to moral development provides substantial psychological, philosophical, and empirical substantiation for conflict resolution. But there are similarities in both models. Both emphasize the cognitive aspects of thinking; that is, they focus on the student's conscious internal thinking about values rather than on external environmental or internal unconscious pressures to respond in a particular way. Both aim at increasing clarity of thinking and increasing adequacy of cognitive processes rather than at imparting particular beliefs or values.

The criteria for cognitive adequacy, however, are different in each of the approaches. Simon and his colleagues use as their criteria of value adequacy the seven-step process by which a value is attained. Lockwood points out that this set of criteria leads logically to the conclusion that many of our values are not values by definition if we have not engaged in each of the seven steps of the value clarifying process. Many times we cannot act on our beliefs, but does this mean we do not value something? Clearly, one can value peace, and one can either oppose or favour bombing in order to further peace. On what basis can one decide this value issue? "The values clarification theory would thus be in the position of asserting that the same value can support mutually contradictory actions. Such an assertion would appear to vitiate one of the fundamental objectives of value clarification -- developing values which provide a clear and consistent guide to behavior" (Lockwood, p. 5).

Lockwood further points out that values clarification is primarily related to making decisions about personal preferences, such as a career choice, use of leisure time, or kinds of people to admire. What the process seems to lack is the ability to help students cope with the problem of value conflict dilemmas which confront questions of ethics, what Frankena calls "basic principles, criteria, or standards by which we are to determine what we morally ought to do, what is morally right or wrong, and what our moral rights are" (Frankena, p. 47). Values clarification appears, at least by default, to hold the view that all values are equally valid by promoting the accepting role of the teacher, admonishing against moralizing, and urging the avoidance of conflict (Lockwood, p. 16). This avoidance tends to reduce the complexity of values issues, sidesteps the controversies which value conflict usually engenders, and may unwittingly teach a system of value relativity that prevents rather than promotes resolution of value conflict. For this reason teachers have been demanding an expanded notion of value conflict resolution.

Kohlberg's approach not only provides for personal conflict resolution but emphasized the interpersonal nature of value and moral conflict. While values clarification is concerned with the descriptive "is," Kohlberg is concerned with the next step -- the "ought" of human relations. "What would you do?" demands a different type of explanation than "What ought you to do?" The absence of prescriptive (should/ought) questions in values clarification is related to the lack of distinction between moral and non-moral issues.

While values clarification argues against imposing values, as does Kohlberg, the teacher utilizing values clarification faces the problem of imposing his or the "system's" values in face of student conflict with those values. "An advantage of the Kohlbergian approach is that the teacher has grounds for giving and requiring respect for an individual's opinions and values without sanctioning those opinions or values as morally adequate. He can recognize the student's right to hold and express views without having to maintain that those views are right or justifiable and so should be acted upon" (Colby, p. 414).

Teachers, then, may be operating at a higher stage than the students on Kohlberg's scale, and justification in terms of more adequate reasoning is part of the teacher's responsibility as well as proper in terms of Kohlberg's research. But the two approaches can be synthesized. We can inject moral issues and questions into values clarification techniques with a focussing on issues of fairness, justice, and reasons for value preference, while providing opportunity for students to give responses at various stage levels (Colby). We can teach the distinctions between moral and non-moral issues. We can do this not only on personal issues but on issues of humanity in general as they occur in spontaneous classroom discussion or within curriculum content (such as the Truman decision to bomb Japan or the issue of "pranks" in political campaigning). In reverse, many of the values clarification strategies are excellent starting points for dilemma discussions required in Kohlberg's techniques -- for example, the "value" of cheating to achieve the "value" of high grades. The conditions for discussion demanded for values clarification are in large measure also required for moral discussions. Finally, many teachers have found that students find a non-moral solution to a moral dilemma in values clarification. The Kohlbergian approach tends to force confrontation with the moral component of the dilemma. Hence, if we accept the underlying philosophical and psychological premise that development is the aim of education, we do not have to reject the usefulness of values clarification in the attainment of that aim.

Kohlberg claims that the moral philosophy upon which his theory is based defines adequate morality as principles — that is, that people make judgments in terms of principles applicable to all mankind. Principles are not the same as rules, since rules are derived from social authority and are therefore variant across cultures. Moral principles are principles of justice, "for giving each his due," and decisions made on this basis are better decisions because they are decisions on which all moral people would agree. Decisions based on rules result in disagreement, because moral rules are culturally relative, not universal. Hence the attempt to teach particular values or moral rules is less than an adequate solution to moral education, since we cannot guarantee universal agreement concerning which values to teach. Such "virtue" education results in value relativity, with education de facto defined by the opinions of the teacher and the conventional culture. The unreflective valuing of the teacher that underpins "virtue" education becomes the "hidden curriculum" of the school. To avoid such a dilemma, values clarification has been put forth as the best method for values education. In essence, values clarification elicits the student's judgment or opinion about issues or situations in which values conflict, rather than the teacher's imposed opinion. But values clarification attempts to go no further than creating an awareness of the values or issues involved. Becoming aware is an end in itself. This conception results in the implicit notion of value relativity, since no single answer to the value conflict can be considered "right." The stress is on "values are different" and not on one value being more adequate than another in a given situation.

On what basis, then, can we decide what the most adequate solution to a value conflict is in such a situation? Kohlberg's theory provides that solution in his notion of justice. Hence moral education is defined in the context of issues in a democracy, issues which involve the principle of justice, for it is this principle that is embedded in the U.S. constitutional system. Schools should not be burdened with the problem of teaching values in general, since such teaching is prohibited by the U.S. Constitution. But the Constitution does mandate that justice -- the rights of others -- be the central consideration of a democratic system. Hence moral education is really civic education in the sense that it becomes the analytic understanding of value principles and of the motivation necessary for a citizen in a working democracy. It means the stimulation of development of more advanced patterns of reasoning about political and social decisions and their implementation. Such stimulation is non-indoctrinative for the following reasons: (1) change is in the way of reasoning, not in the particular beliefs involved; (2) students in a class are at different stages of development; the aim is to stimulate each to the next stage, not to a common pattern of convergence; (3) the teacher's own opinion is neither stressed nor invoked as authoritative but is entered as one of many opinions, hopefully to stimulate some to the next stage; and (4) the notion that some judgments are more adequate than others is communicated in order to encourage a student to articulate a position that seems most adequate to him and to judge the adequacy of the reasoning of others.

Philosophically, then, the values clarification approach appears to promote a value relativity approach to moral education. Kohlberg's theory denies the efficacy of such a stance and attempts to stimulate a person's ability to resolve value conflict on the basis of justice. The technique of values clarification, however, appears to be an excellent method for (a) creating awareness of our own and others' values, (b) stimulating discussion around value conflict, (c) achieving high student emotional involvement, and (d) creating conditions for inquiry. Kohlberg's theory requires these conditions but finds them lacking in promoting moral development. Kohlberg's theory demands that we go beyond values clarification techniques (a) teaching students to recognize moral dilemmas when they occur, (b) creating conditions for risk-taking, (c) stimulating discussion not around value preference alone but on moral reasoning in a value conflict, (d) exposing students to various levels of stage reasoning, and (e) utilizing "justice" as the central concept of resolving value conflict.

Values Clarification - Review of Literature

The literature concerning rigorous values clarification research is somewhat scanty. However, we find most teachers and students very positively disposed towards its use in the context of its limitations. That is, affectively, values clarification seems to promote more openness in classrooms. Teachers seem to find the techniques easily adaptable to any grade level or subject. There is an abundance of values clarification material available through commercial publishers. Our survey shows that teachers have high positive regard for values clarification techniques, as evidenced by the following examples of responses:

> "Excellent - helps teachers and potential teachers examine their own valuing criteria."
>
> "A fantastic compendium that teaches people the skills of listening, questioning, considering and accepting."

However, other teachers feel that values clarification is superficial and just another fad: "Values clarification has become a fetish ... presented by some individuals who are attempting empire building."

Several problems arise when we attempt to summarize the available research concerning values clarification. One of the reasons this approach has become so popular with teachers is that there is a vast popular literature available promoting very explicit and practical ways of conducting values clarification activities. But the research supporting the practical suggestions is of a different kind to that associated with Kohlbergian research. The research support for values clarification relies mainly on positive attitudes towards it among students and teachers (compared to students and teachers not exposed to it) and what appears to be a more positive student response to teachers who utilize the approach (compared to a more traditional lecture-recitation approach). The hope that a more positive self-concept will develop through use of the values clarification process is at this point debatable. The literature here is confusing: some studies do find more positive self-concept outcomes, while others find no change. To compound the uncertainty of the results, the various studies differ in their choice of instrumentation, and hence cannot be compared with each other.

Smith (1973) found that elementary teachers in training who were learning about drug education preferred the values clarification approach. Hopp and Abbey (1974) found that teachers trained in clarification strategies were enthusiastic about their use in health classes. Curwin (1972) found pre-service teachers of secondary English to be committed to using the techniques in their own future classrooms. Guy (1975) found that teachers previously exposed to the values clarification process had a more positive attitude towards its use than those without prior exposure; significant difference was found between those teachers who had actually used clarification strategies and those who had not in that the former were more positive.

Sinatra and Kinsler (1975) found that values clarification as an affective approach in the teaching of reading increased students' motivation. Gurry (1975) supports this notion and suggests that speech communication educators should view values clarification activities as motivational devices for teaching interpersonal communication skills.

Guziak (1975) found some change in the development of a more positive self-concept in grade 5 students. DePetro (1975) found small but significant changes in self-esteem, but he also found with his high school senior class of psychology students that being taught general psychology was equally effective to being taught values clarification. Coy (1974) found that there were no significant self-concept changes in elementary school children exposed to values clarification techniques, but the children did become more positive in their attitude towards school and the teacher. Salzano (1975) also found no change in self-concept as a result of clarification intervention with high school students.

Moral Development - Review of Literature

Blatt (1970) indicated that moral discussions could serve as a vehicle for moral development. By utilizing hypothetical moral dilemmas, encouraging interaction by students at different stages of development, probing student responses, and presenting arguments by the teacher one stage above the students' level, Blatt demonstrated that moral development could be promoted by systematic pedagogy. Hickey (1972) extended the use of moral dilemma discussion by having group members raise personal moral dilemmas, which they would then discuss in the group; this also resulted in significant developmental change.

Several researchers moved beyond conducting moral discussion only as a heuristic by building on Mosher and Sprinthall's (1971) concept of "deliberate psychological education." Mackie (1974) found a significant developmental change in the moral reasoning of a group of "disadvantaged" high school students who participated in peer counselling. Lorish (1974) also found a significant effect on the moral reasoning of male prison inmates who were taught to counsel. These studies revealed that the development of empathy and more complex social competencies were important to stimulating moral development, at least in late adolescence. The assumption of real roles by students was indicated to be a significant factor in promotion of development. Atkins (1972) extended the opportunity for assuming real roles by utilizing cross-age teaching, which also resulted in significant developmental change.

Building on the findings of the above studies as well as on the work of Beck, E. Sullivan, and Taylor (1972), who taught an ethics and philosophy course to adolescents, P. J. Sullivan (1975) constructed a one-year psychology course for high school students. Sullivan had his students (a) engage in moral discussions using such feature-length movies as Serpico, On the Waterfront, and The Godfather, (b) conduct peer counselling, (c) lead moral discussions with elementary students, (d) take an introduction to moral philosophy. In addition, the students in this course organized a school-wide board of appeals to promote increased justice in their school. The significant results achieved by Sullivan pointed to the cumulative effects of a variety of learning experiences.

Related intervention has been conducted at the elementary and junior high school levels. Grimes (1974), recognizing the influence of the family in the moral education of the elementary school child, measured the effect of a ten-week course in moral reasoning taught to middle-class fifth- and sixth-graders and their mothers. Those children whose mothers also participated in the course changed more than children whose mothers had not participated, while the control group not exposed to moral discussions showed no change. Role playing was the major focus in the Grimes study.

Paolitto (1975) taught a one-semester course for eighth-graders from working-class and lower-class families. Paolitto's curriculum included the discussion of both hypothetical and "personal" moral dilemmas through the use of small-group discussions, films, journal writing, and role play. In addition, the students wrote up the dilemmas and used this material as a basis for interviewing and other role-playing activities. Later they conducted interviews of community members invited to class to share the moral dilemmas in their own lives. These people included a nun, a waitress, a pediatrician, a juvenile lawyer, and a fireman. This curriculum did produce significant stage change.

A more recent approach to stimulating moral development has integrated the discussion of moral dilemmas into existing curricula rather than putting it in separate psychology or social studies courses. Currently, curricula in English, social studies, and guidance are being created -- in the Boston area (Brookline, Cambridge, Hyde Park); in Pittsburgh; in Tacoma, Washington; and in Toronto -- to add the Kohlbergian approach to already existing goals and learning methods. Kohlberg, Colby, Fenton, et al. (1975) conducted an initial pilot study in American history classes in the Boston and Pittsburgh areas. After a one-week workshop to introduce the theory and pedagogy of moral education to teachers in the study, each teacher participant led moral discussions in the context of the history curriculum over the course of twenty weeks. In a pre-test/post-test design with an equal number of comparison groups from the same school districts, the results indicated a significant increase in the students' stages of moral reasoning in the experimental classes. A significant finding of this study was that the teachers' probing questions constituted a critical behaviour in causing stage change.

The review suggests various strategies that teachers can initiate to stimulate moral development: role playing, peer counselling, learning ethical philosophy, tutoring, interviewing, and moral discussions. However, the persons above who experimented with these intervention strategies had a sophisticted philosophical, psychological, and methodological conception of the "function" or role of teacher as a moral educator. Teachers who wish to try such strategies must understand the complexity of the teacher role implicit in the research literature. For example, a good deal of miscommunication between teachers and students about values occurs not because teacher and student values differ but because the level of explanation is not appropriate to the student's level of moral development (Kohlberg and Selman, 1972).

Appendix A: Survey of Ontario Teachers, Administrators, and Teacher Educators

Susan Pagliuso

I. Survey Description and Population
II. General Results of All Groups
III. Teachers' Response
IV. Teachers' Response Compared with Teacher Educators' Response
V. Teachers' Response Compared with Administrators' Response
VI. English-speaking Teachers' Response Compared with French-speaking Teachers' Response
VII. Public School Teachers' Response Compared with Separate School Teachers' Response
VIII. Differences due to Level Taught, Region, Age, and Area

I. Survey Description and Population

In March 1976 a value education survey was conducted by the Moral Education Project of the O.I.S.E. This survey was undertaken in order to poll the current views of Ontario educators about the nature of moral/value education and what resources and services they need at this time.

The survey asked 4 main questions of educators:

- WHAT they think value education is
- HOW they think value education should be done
- What they NEED to be able to do value education
- What RESOURCES they may have already used

In addition general information about respondent's age, level presently teaching, area presently teaching, sex, and school board was asked.

These questions and information were asked of 4 different groups of Ontario educators: teachers, French-speaking teachers, teacher educators, and administrators. These groups were felt to be the main educators in Ontario. Parents, who are also recognized as very centrally involved in the education of children, were not included in this survey simply due to time and financial limitations. Table 1 presents the number of surveys sent and returned by the four groups (henceforth we will refer to teachers as T, French-speaking teachers as FT, teacher educators as TE, and administrators as A).

TABLE 1

SURVEY POPULATION AND RETURN

Group	Number Sent	Number Returned	% Return
Teachers, Eng. (T)			
Total	10,576	3110	29%
Separate (K-10)	2,316	321	14%
Public (K-13)	8,260	2487	30%
French Teachers (FT)	539	160	30%
Teacher Educators (TE)	550	218	40%
Administrators (A)	650	268	41%
	12,315	3756	31%

In general this can be considered a good return on the basis of only one cover letter and survey; no follow-up was sent. The best return came from TE and A, whereas the poorest return came from English-speaking separate school teachers. Teacher return was quite good at 30%, in spite of the teacher strike just past when the survey went out. The OTF very generously agreed to sponsor the survey for teachers by allowing us to use their letterhead and providing a signature from Bill Jones, the Secretary-Treasurer of the Federation. Also a French translation was generously done by Louise Beauregard-Champagne of the Canadian Educational Association for the French-speaking teachers. The letter and survey sent to other groups was essentially the same; these are available from the Moral Education Project of the Ontario Institute for Studies in Education.

TEACHER SURVEY

Please check the appropriate box

VALUE EDUCATION SHOULD BE . . .

	strongly agree	agree	neutral	disagree	strongly disagree	
1. teaching students an explicit moral code.	1	2	3	4	5	1
2. helping students to develop a style of life which is based on a deep respect for others.	1	2	3	4	5	2
3. teaching a subject called Value Education.	1	2	3	4	5	3
4. helping students to understand and adopt society's values.	1	2	3	4	5	4
5. an examination of the administrative structure of the school.	1	2	3	4	5	5
6. helping students to grow in the ability to reason about moral issues.	1	2	3	4	5	6
7. encouraging students to decide what is right on their own without interference from teachers.	1	2	3	4	5	7
8. helping individuals to develop a full sense of social responsibility.	1	2	3	4	5	8
9. accomplished through the example which the teacher sets for students – no further effort is necessary.	1	2	3	4	5	9
10. the training and education received in the home only – each family (not the school) decides what it values.	1	2	3	4	5	10
11. the guidance and direction given by churches or synagogues (non-religious schools should not be involved in value education).	1	2	3	4	5	11
12. not undertaken by the schools because each person should develop his own opinion of what is right.	1	2	3	4	5	12
13. concerned only with ***thinking*** about moral issues (not action).	1	2	3	4	5	13
14. the concern and responsibility of all teachers.	1	2	3	4	5	14
15. limited to helping students to clarify for themselves their values; students should then be able to proceed on their own.	1	2	3	4	5	15
16. helping students to act morally and for sound reasons.	1	2	3	4	5	16
17. handled explicitly within the school program since it is already happening incidentally.	1	2	3	4	5	17
18. providing students with solutions for moral conflicts.	1	2	3	4	5	18

VALUE EDUCATION SHOULD BE DEVELOPED . . .

19. as a separate course in Value Education for K-3.	1	2	3	4	5	19
20. as a separate course in Value Education for 4-6.	1	2	3	4	5	20
21. as a separate course in Value Education for 7-9.	1	2	3	4	5	21
22. as a separate course in Value Education for 10-13.	1	2	3	4	5	22
23. as a separate course in Value Education for teachers-in-training.	1	2	3	4	5	23
24. as a component of existing school subjects.	1	2	3	4	5	24
25. as a part of some subjects but not others.	1	2	3	4	5	25
26. only as a part of religious education.	1	2	3	4	5	26
27. as a part of any education, public or separate.	1	2	3	4	5	27
28. as the central concept around which a subject area is built.	1	2	3	4	5	28

TO BE EFFECTIVE IN DOING VALUE EDUCATION I NEED . . .

		very useful	mod. useful	useful	not useful	
29.	an opportunity to study different philosophical positions on morality.	1	2	3	4	29
30.	greater understanding of how children's thinking develops.	1	2	3	4	30
31.	to be able to generate activities useful for moral development of students.	1	2	3	4	31
32.	experience and training in role-taking and empathy activities.	1	2	3	4	32
33.	opportunity to further develop good discussion skills.	1	2	3	4	33
34.	more experience and training in handling conflict in classroom discussions.	1	2	3	4	34
35.	to be able to set up an atmosphere conducive to meaningful exchange among students.	1	2	3	4	35
36.	training in inquiry skills.	1	2	3	4	36
37.	the ability to identify moral issues within a subject area.	1	2	3	4	37
38.	an annotated list of resource materials which are available for classroom use.	1	2	3	4	38
39.	a course outline in value education for specific grades.	1	2	3	4	39
40.	list of important moral issues and questions within different areas (e.g., biology, social studies, health education, etc.).	1	2	3	4	40
41.	a resource centre or support system among teachers.	1	2	3	4	41
42.	night or summer courses on value education.	1	2	3	4	42
43.	media packages illustrating different theoretical positions in value education.	1	2	3	4	43
44.	media packages illustrating different classroom strategies in value education.	1	2	3	4	44
45.	a forum in which to talk with school administrators (local).	1	2	3	4	45
46.	a forum in which to talk with parents within the community.	1	2	3	4	46
47.	much more time with a fewer number of students.	1	2	3	4	47
48.	time in which to develop a value education program.	1	2	3	4	48

GENERAL IDENTIFICATION

49. Age

1 20-9
2 30-9
3 40-9
4 50-9
5 60+

50. Level Presently Teaching

1 K-3
2 4-6
3 7-9
4 10-13
5 Teacher Education

51. Areas Presently Teaching

1 Language Arts
2 Pure Science (Bio, Chem, etc.)
3 Applied Science (Phys. Ed., Home Ec, etc.)
4 Social Sciences
5 Fine Arts
6 Resource Service (A-V, Lib)
7 Administration

52. Sex

1 M
2 F

53. School Board ______________________

RESOURCES

If you are already working in the area of value education with your students and have found useful materials, it would be appreciated if you would cite the ***best*** resource which you have used (book, TV program, video-tape, film, play, slides, kit, game, etc.):

Name ________________________

Author ________________________

Publisher ________________________

Grade Level(s) ________________________

Theme/Issue ________________________

Comments

* * * * * * * *

WHAT ONE MAIN, CRUCIAL QUESTION OR COMMENT IS UPPERMOST IN YOUR THINKING ABOUT VALUE EDUCATION?

II. General Results of All Groups

The response of the four groups to the survey questions will be discussed in detail in the following sections. Several distinctions of interest appear that depend on the category of respondent.

Comparisons concerned with replies to the questions about resources and materials needed can be usefully displayed in table form. (See Table 2 on the two following pages.) Reference back to this table will be made in the pertinent sections.

TABLE 2 Responses to: "To be effective in doing values education I need ..."

	Total respondents marking "Very Useful" (No.)	Rank	Teachers marking "Very Useful" (No.)	Rank
THEORETICAL KNOWLEDGE				
-an opportunity to study different philosophical positions on morality.	954	14	747	16
-greater understanding of how children's thinking develops.	1747	2	1375	3
CLASSROOM SKILLS				
-to generate activities useful for moral development of students.	1614	4	1315	4
-experience, training in role-taking and empathy activities.	1149	10	915	10
-to further develop good discussion skills.	1418	5	1140	5
-more experience, training in handling conflict in classroom discussions.	1317	6	1032	7
-to set up an atmosphere conducive to meaningful exchange among students.	1870	1	1498	2
-training in inquiry skills.	1007	13	791	13.5
-to identify moral issues within a subject area.	1271	8	997	8
INTERPERSONAL OPPORTUNITIES				
-resource centre or support system among teachers.	1010	12	831	12
-night or summer courses.	704	18	559	18
-a forum in which to talk with school administrators.	520	20	419	20
-a forum in which to talk with parents.	1060	11	864	11
-much more time with fewer students	1735	3	1525	1
MATERIALS				
-an annotated list of resource materials for classroom use.	1284	7	1079	6
-a course outline for specific grades.	745	17	631	17
-list of important moral issues and questions within different areas (e.g., biology, social studies, etc.).	923	15	791	13.5
-media packages illustrating different theoretical positions.	657	19	557	19
-media packages illustrating different classroom strategies.	884	16	753	15
TIME				
-time in which to develop a value education program	1169	9	992	9

NOTE: The statement presented for teachers was "To be effective in doing value education I need..."; for administrators, "educators need..."; and for teacher educators, "pre-service teachers need...".

Percentage response and rank by category:

Teachers		T Educ's		Admin'rs		T English		T French		T Public		T Separ.	
%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank	%	Rank
27	15.5	39*	9	37*	8.5	27	15.5	27	18	26	15.5	28	17
49	3	68*	1	68*	1	49	3	48	4	48	3	61*	1
47	4	50	4	53	4	47	4	48	5	46	4	57*	2
33	10	45*	8	37	8.5	33	10	36	10.5	32	10	35	13
41	5	49+	6	50*	5	41	5	38	9	40	5	44	6
37	7	50*	5	55*	3	37	7	34	12	37	7	39	8
54	2	68*	2	65*	2	54	2	53	2	53	2	57	3
28	13.5	46*	7	39*	7	28	13.5	18*	20	28	13	30	16
36	8	53*	3	49*	6	36	8	30	15.5	36	8	38	11
30	12	29	14	23+	12.5	30	12	46*	6	29	12	39*	9
20	18.5	31*	13	23	12.5	20	18.5	31*	13	19	19	27*	18
15	20	16	18	16	18	15	20	20	19	14	20	19+	20
31	11	39+	10	35	10	31	11	39+	8	30	11	39*	10
55	1	36*	11	18*	17	55	1	60	1	55	1	57	4
39	6	26*	15	31+	11	39	6	50*	3	38	6	42	7
23	17	10*	20	14*	19	23	17	41*	7	21	17	33*	14
28	13.5	20+	16	20*	15	28	13.5	30	15.5	27	14	36*	12
20	18.5	11*	19	13*	20	20	18.5	30*	15.5	20	18	21	19
27	15.5	19+	17	19*	16	27	15.5	30	15.5	26	15.5	32+	15
36	9	33	12	22*	14	36	9	36	10.5	35	9	45*	5

*Significant difference at the .01 level, and +significant difference at the .05 level, in the following comparisons: Teachers/Teacher Educators (second column); Teachers/Administrators (third column); English/French Teachers (fifth column); and Public/Separate Teachers (seventh column).

III. Teachers' Response to Value Education Survey

Ten per cent (or 10576) of all teachers in Ontario were sent the value education survey. (About one out of 20 Ontario teachers teaches in French. The results from this group, the French Teachers, will be discussed separately.) About 30% or 3110 returned their survey within the first six weeks. Their responses provided information on the teacher's perspective on eight major questions about value education:

1. Who should be responsible for value education?
2. How should value education be done?
3. Does value education involve reasoning and/or behavior?
4. Should value education be a separate course or part of existing courses?
5. Can value education be undertaken at all because values are relative?
6. What resources and services are needed at this time in order to carry out value education?
7. What RESOURCES are already being used in value education?
8. What main crucial question should be asked about value education?

1. WHO should be responsible for value education?

91% of teachers who responded to the survey agree that value education should be "the responsibility of all teachers." They back this up by agreeing also (93%) that value education should be part of any education, public or separate. Neither the home by itself nor the church by itself is sufficient for the value education of students. The following table summarizes these findings.

TABLE 3

SUMMARY OF WHO SHOULD BE RESPONSIBLE

SURVEY Item No.		TEACHERS % Agree/Strongly Agree
10	Home only	6
11	Church only	7
14	All teachers responsible	91
26	Part of religious education	1
27	Part of any education	93

2. HOW should value education be done?

All teachers are very much in favour of two general goals for value education: "a style of life based on deep respect for others" and the development of a "full sense of social responsibility" (97% and 95% agreement, respectively). Teachers are not certain about the means through which these goals can be attained. They are of somewhat divided opinion (as a group) about (a) the amount of input and direction which the teacher should give and (b) about the relative position of the individual as decision maker versus society as source of rules, conventions, laws, and norms.

a. Amount of Input

Teachers who responded to this survey do feel that they should be *actively* involved in value education; only 8% agreed that simply providing a good example was sufficient value education. More than one-third of the teachers would swing to the opposite pole (from just being a good example) to actually providing solutions for moral conflicts for students (37%). Such a position is tempered, however, by an affirmation that the students do have the final decision to make *by themselves.* A look at these two items together (providing solutions/students decide on own) showed that under 10% of teachers would like to provide solutions for moral conflicts *without* allowing students the right to finally decide on their own.

b. Individual versus Society

The teacher can be seen as transmitter of society's values, either quite explicitly (as Item 1 states: "Value education should be ... teaching students an explicit moral code.") or more implicitly (as Item 4 states: "Value education should be ... helping students to understand and adopt society's values."). Teachers showed more agreement with the more implicit transmission of values (59% agreed with this item, #4) than with actually teaching explicit codes, i.e. rules, laws, etc. (36% agreed with this, #1).

The teacher also can assist students to know as individuals what values each person holds. The item is meant to be quite an exclusive position: "Value education should be ... *limited* to helping students to clarify for themselves their values; students should then be able to proceed on their own." 40% of all teachers who responded agreed to this.

(The total response pattern shows that this item was probably not taken in this exclusive way but as one method among many.)

Another question which was put which was more along individual lines was the following: "Value education should be an examination of the administrative structure of the school." This question points to a critical look at the structure (or society) of which students and teachers are a part. 22% of teachers agreed that this was important.

In summary teachers are aiming for helping students to develop a style of life based on respect for others and a full sense of social responsibility. To do this they favour most of all helping students to understand and adopt society's values. They are much less inclined to simply teaching rules, laws, and solutions. 40% feel students should be clear about their values and 22% would examine administrative structure. Table 4 summarizes these items.

TABLE 4

SUMMARY OF APPROACHES TO VALUE EDUCATION

Survey Item No.		Teachers % Agree/Strongly Agree
2	style of life	97
8	social responsibility	95
18	solutions for conflicts	37
1	explicit moral code	36
4	adopt society's values	59
15	help clarify	40
7	students decide on own	60
9	teacher example only	8
5	examine administrative structure	22

3. Does value education involve REASONING and/or BEHAVIOR?

No matter which approach is taken to value education a more general question about method can be asked: Does value education involve reasoning and/or behavior? Teachers are almost unanimous in their thinking that both thinking and behavior (or action) are important for value education. Table 5 summarizes this response.

TABLE 5

SUMMARY OF REASONING/BEHAVIOR

Survey Item No.		Teachers % Agree/Strongly Agree
6	Ability to reason	96
13	Only thinking, not action	5
16	Act morally, sound reasons	92

4. Should value education be a SEPARATE COURSE or part of existing courses?

Table 6 shows over 3000 teachers' response on this question.

The strongest opinion expressed is that value education should be developed as a "component of existing school subjects" (82% agree). Teachers do see it as a component and not as the central concept.

There is an obvious pattern in the response about a separate course in value education: the older the student, the more appropriate

TABLE 6

SUMMARY OF WHETHER VALUE EDUCATION
SHOULD BE A SEPARATE COURSE

Survey Item No.		Teachers % Agree/Strongly Agree
SEPARATE		
3	Subject: Value Education	19
19	Course K-3	22
20	Course 4-6	25
21	Course 7-9	31
22	Course 10-13	33
23	Course for pre-service Teachers	61
INCORPORATED		
17	Within school program	43
24	Component of existing subjects	82
25	Part of some subjects	20
28	The central concept for subjects	29

a course in value education is seen to be. About one-quarter of teachers feel elementary school children (K-6) should have a separate course of value education, about one-third feel such a course would be appropriate for intermediate and secondary school students, and about two-thirds feel that students at colleges of education should have separate courses in value education.

5. Can value education be undertaken at all because VALUES ARE RELATIVE?

A major concern of educators has been whether value education is possible at all, since there are such diverse value systems which are held by people in Ontario. Can values be any more than personally held beliefs? We asked teachers if perhaps value education should not be undertaken by the schools "because each person should develop his own opinion of what is right." Only 3% agreed that value education should not be undertaken by the schools; in fact a very consistent and strong affirmation of value education as a component of our Ontario educational system has been given.

6. What RESOURCES and SERVICES are needed at this time in order to carry out value education?

A list of 20 resources was given as part of the survey (items 29-48). Teachers were asked to indicate (on a 4-point scale) how useful they felt each item was for themselves. The resources listed were of 5 different kinds: resources which could help teachers increase their knowledge of philosophical and psychological theory about value education, resources which could help in the development of appropriate classroom skills for value education, resources which could provide increased opportunity to talk with various people involved in the education of children, resources which provide information on paper or film, and time to develop a program.

In order to see which resources were seen as most valuable, we looked at the number of times that resources were chosen to be "very useful" (that is, we did not include the categories "moderately useful" and "useful"). Table 2 presents this information plus a ranking of all 20 resources (a rank of 1 indicates the greatest number of teachers checked "very useful").

a. Theoretical Knowledge. 1375 teachers indicated that they would find "very useful" increased understanding of how children's thinking develops. They did not feel that an increased understanding of philosophical positions on morality was as necessary.

b. Classroom Skills. Teachers indicated that the most important skill to be developed for value education is the ability to set up an atmosphere conducive to meaningful exchange among students. Over half (54%) of all teachers felt this would be "very useful." Seen as next in importance is the ability to generate activities useful for the moral development of students. They would like to work on the more general skills next: discussion skills and ways to handle conflict. Next they would like increased ability to identify moral issues, then work on role-taking and enquiry skills. Different classroom skills in general are of course what teachers are continually developing. What is especially worthy of noting here is that they see value education especially in terms of a good atmosphere which involves action.

c. Interpersonal Opportunities. The survey asks teachers whether they would like more contact among themselves, with university faculty, parents, school administrators, and students. Teachers choose having more time with fewer number of students as the most desirable resource of all 20 (1525 or 55% chose this as very useful). 30% of teachers wanted more contact among themselves and with parents. Only 20% felt university courses in value education are needed, and very few (15%) felt that there was need to be more involved with administrators. Overall these responses seem to indicate that there is not a very great desire from teachers to get together with other teachers, parents, university faculty, and administrators in order to do value education. There is, however, a much greater need for more time with students.

d. Materials. Five concrete materials were included in the list of resources. An annotated list of resource materials for classroom use was felt to be very useful by 39% of teachers. The other four materials were not rated very highly: a list of moral issues and questions for each area, media packages of theoretical positions, classroom strategies on value education, and a course outline of value education for specific grades.

e. Time for Program. Finally 36% of teachers felt that they needed time in which to develop a value education program.

In summary teachers have indicated that they feel the greatest need for more time with fewer number of students, then for increasing specific classroom skills which promote value education, then for further deepening their understanding of how children's thinking develops. While concrete materials and interpersonal opportunities were felt to be useful, they were not ranked as highly as classroom skills and/or knowledge of the development of thinking.

7. What RESOURCES are being used in value education?

Respondents were requested to list any materials in value education which they may have found useful. They suggested over 200 different resources, including "incidental experiences in everyday life", "the ten top songs on the hit parade," "every aspect of education" (i.e. music, geography, ecology, economics, science, literature, health), "simulation games," "social comment", "career search," "home", "women's movement," "my thoughts", "the daily newspaper," "sexuality," "the ten commandments," "religious leaders," and "The Bible."

Two main concerns underlie the choice of different resources: a concern for helping students to develop an understanding of the self and a concern for helping students to get along with others. The following is a brief summary of suggested resources.

a. "Value Clarification" is mentioned ten times more often than any other source. "Value Clarification" deals with strategies of discussion where one is "led to probe" his own values as well as articulate and defend before others these values.

b. The next most mentioned resource is the D.U.S.O. Kit (Developing Understanding of Self and Others). This is a beautifully packaged multi-media kit containing posters, tapes, a manual, booklets, and several puppets. This kit combines the two concerns mentioned earlier. Other kits that have been mentioned are: The Moreland Latchford Kit on Moral Decision Making, Novalis with its Growing Up Series, the Encyclopaedia Britannica, several kits by Shaftel and Shaftel on moral education and values, and Peter McPhail's Lifeline series. When all of these kits are added together they would almost equal the number of times that Value Clarification has been suggested as a resource.

c. The third most often mentioned resources are religious, including religious books (such as the Bible and the Catechism), religious teachers (as seen in the clergy, Jesus Christ, and God), and religious beliefs (the Judaeo-Christian Ethic, the Golden Rule, and world religions).

d. Literature in general is the fourth most important resource for moral education.

English literature forms the largest part of this section, from Socrates to Shakespeare, Emerson, and the Moderns such as Camus and Miller, to name only a few.

e. Films such as the Inside Outside series produced by O.E.C.A. is another often mentioned resource. This is followed by the Searching for Values series put out by Marlin Studio. Next are a series of isolated movies such as Johnny Lingo, Rebel without a Cause, and Paper Chase.

f. Theoretical background in psychology (Piaget, Dreikers, Harris, Gordon, Glasser, Frankel, and Satyr), in moral education (Black, Wilson, Beck, Kohlberg, McPhail, Eisenberg, Raths), and in education in general (Holt, Weingartner, and Powell) are all mentioned.

These resources in general seem to stress the practical more than the theoretical; much more emphasis is placed on discussion skills and the availability of kits rather than an increasing understanding of moral theory in general.

8. What main crucial question should be asked about value education?

The last section of the survey allowed respondents to express their main concern about value education. 1506 teachers (48%) took the opportunity to comment. The following is a summary of these comments.

The TEACHERS' greatest concern is their role and the parents' role in moral education (154)*.

The teachers' main fear is that of indoctrination (96) and one-half of them see it as a "conflict between teacher and parent values" (22). When the parents fear "Values Education" it makes "it difficult to teach". There is suspended above the teachers' heads "the sword of Damocles" where the parents "abdicate their roles" if they don't like what is being taught, or they blame the teacher where there are poor results. The teachers question "Where does the responsibility of the home end and that of the school begin?" They go beyond this question to ask "who has the ultimate responsibility and how much should we as teachers accept?"; they are left wondering "yet if the school does not take the responsibility, who does?" One respondent asks in despair "why push it on a group that has lost the sympathy of the public?"

While teachers "must recognize the rights of parents" (8) they want to know how to make value education agreeable for them (5). For they recognize the difficulties "in telling the parents how to live" and "deciding what is right for other people's children". The teachers would like to agree with the parents upon a set of values so that they can work together (26). They accept that "for moral education to be effective it must be similar to values held in the home". It should be family-initiated; if not, there will ensue a losing battle in the schools. In accordance with this theme, a large number would like reinforcement by the schools, religion, and society in general (41).

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*The numbers represent the number of teachers who gave this response.

Most of the teachers see their own values as "white-middle-class" and believe these to be at variance with the values of the parents. While many are quick to reject society's values, there is an overtone that their personal values are superior to the parents'. The teachers see a large number of their own group as having little moral integrity (30). Few choose to take leadership in moral education (19) and they are fearful about being explicit about their own personal values. They wish the students to see them as they are. Yet they accept themselves as playing an important role, as a model.

The respondents believed that parents should not take the sole responsibility for moral education because: "The parents encourage poor values" and "show poor examples" (8), e.g. "They brag about playing cards at work", "They have lost a sense of direction and moral commitment". "Their permissiveness and lack of concern leave the children restless". "No religious doctrine or a basic set of values is present", or "are the product of working parents". The children are led to accept that "they will go on welfare like my parents". "There is the presence of alcohol and drugs in the homes" (4), "sexual immorality is rampant" (4). Some teachers despair of changing these conditions and wonder "how to fight the violent outcome of the home" and "the prejudice of the parents." Many of the teachers are resentful of the role of the parents, claiming that "teachers are pressed to give birth to the kids for their parents". "Let us not assume responsibility for the child's upbringing while I am responsible for mine". The cynics move from the question "Am I my brother's keeper?" to the statement "it looks as if the state should adopt all children in infancy". Many teachers condemned the students as having little morality and tied it in with the parents' values rather than society, the media, or their peers (23). While admitting their own need for training in moral education (51) the teachers felt that the parents too would benefit from such a training (26).

IV. Teachers' Response Compared with Teacher Educators' Response

A comparison was made of the response from the Teachers (N=3110) with the response from the Teacher Educators (N=218) on the following questions:

1. Who should be responsible for value education?
2. How should value education be done?
3. Does value education involve reasoning and/or behavior?
4. Should value education be a separate course or part of existing courses?
5. Can value education be undertaken at all because values are relative?
6. What resources and services are needed at this time in order to carry out value education?

The Teacher Educator response is the same as the Teacher response on four issues. Teachers and Teacher Educators both agree that:

WHO: Teachers should be responsible for the value education of students.

REASONING/BEHAVIOR: Value education should involve both reasoning and behavior (action).

SEPARATE COURSE: Value education should not be developed as a separate course for younger students; the older the student the more appropriate a separate course might be. 57% of Teacher Educators felt value education should be a separate course for pre-service teachers.

VALUE RELATIVITY: Value education can be undertaken in schools; values are not entirely personal matters which teachers should avoid.

(See Section III, Teachers Response to Value Education Survey, for full explanation of the Teacher response to these 4 issues).

HOW:

Teachers and Teacher Educators are not in full agreement as to exactly how value education should be done. They do agree on the general goals of helping students to develop a life style based on respect for others and to develop a full sense of social responsibility. Teachers, however, see themselves as holding a significantly stronger position as transmitters of society's values than the position which Teacher Educators ascribe to teachers. This is revealed on three items from the survey and is summarized in Table 7.

TABLE 7

DIFFERENCES ON APPROACHES TO VALUE EDUCATION

Survey Item No.		Teachers/Teacher Educators % Agree/Strongly Agree	
1	explicit moral code	36	20 *
4	adopt society's values	59	42 *
18	provide solutions for conflicts	37	25 *
	*Sig. Difference at .01 Level		

Both groups hold the same views on the importance of clarifying values and examining the administrative structure of the school.

RESOURCES:

Teachers checked the usefulness of the 20 suggested resources for their own needs, whereas teacher educators checked the usefulness of these same 20 resources for their students, pre-service teachers. We are assuming that the Teacher Educators' assessment of their students' needs is fairly accurate. Table 2 presents the per cent of teachers and teacher educators who checked each resource as "very useful." Ranks are also included.

a. Theoretical Knowledge and Classroom Skills. It seems quite reasonable that pre-service teachers would have a greater need for theoretical knowledge and improved classroom skills since they are just beginning to build their knowledge about teaching.

b. Materials. Teachers express more need for materials which are of use to them in their classroom teaching. Since teachers spend all of their time working in the schools while pre-service teachers spend significantly less time in the schools we would expect teachers to have more need of materials.

c. Time to Develop a Value Education Program. It is interesting here that both groups expressed the same amount of need for time to develop a value education program. One-third of both groups need time to work at value education programs.

d. Interpersonal Opportunities. In this area we find, as expected, that practicing teachers express a very great need to have more time to spend with each student; even pre-service teachers are ranked (11th of 20) by teacher educators as having a need for more time with students. Other interpersonal opportunities - with teachers, university faculty, parents, and administrators - are not overwhelmingly stressed by teachers. In fact the need for contact by teachers with parents is less than the pre-service teachers' need; teachers' need for contact with other teachers and administrators is the same as the need felt for pre-service teachers.

Such responses raise several questions, such as: Do teachers feel that they have sufficient opportunity to talk with other teachers, parents, and administrators? Do teacher educators see education of children as more actively involving teachers, parents, and administrators than teachers themselves do? Do pre-service teachers need more contact than teachers with everyone interested in education because they are new to teaching, or do teachers need more contact with everyone involved because they are responsible for the education of children? In any case, the general question is how should different segments of Ontario educators relate to one another?

In summary, a comparison of the response of teachers with the response of teacher educators showed that both groups felt that:

1. Teachers should take responsibility for the value education of students (home or church is not sufficient).
2. Value education should involve both reasoning and behavior.
3. Value education should not be developed as a separate course in elementary and secondary schools but perhaps as a separate course for teachers in training.

4. Value education is not precluded by diversity of values in Ontario.

5. Value education should help students develop responsibility and respect for others.

Difference between the two groups was seen on the position the teacher should take in terms of transmitting society's values. Teachers maintained a stronger position on this than teacher educators. The comparison of the need for resources for value education pointed to questions about who should be actively involved together in the value education of children.

V. Teachers' Response Compared with Administrators' Response

A comparison was made of the response from the Teachers (N=3110) with the response from (school and school board) Administrators (N=268) on the following questions:

1. Who should be responsible for value education?
2. How should value education be done?
3. Does value education involve reasoning and/or behavior?
4. Should value education be a separate course or part of existing courses?
5. Can value education be undertaken at all because values are relative?
6. What resources and services are needed at this time in order to carry out value education?

The Administrators' response is the same as the Teachers' response on 3 issues. Administrators and Teachers both agree that:

WHO: Teachers should be responsible for the value education of students (home and church are not sufficient).

REASONING/BEHAVIOR: Value education should involve both reasoning and behavior.

VALUE RELATIVITY: Value education can be undertaken in the schools; values are not entirely personal matters which teachers should avoid.

(See Section III, Teachers' Response to Value Education Survey, for full explanation of the teacher response to these 3 issues).

HOW: The Administrators' response is the same as the Teachers' response on the general goals of developing respect for others and a good sense of responsibility. Both groups agree equally that the teacher's example is not enough. The importance of clarifying one's values and of understanding and adopting society's values is also given equal agreement by both groups. In addition there is no difference on the view of the two groups about providing solutions for conflicts.

There are three points of difference about approach to value education between Administrators and Teachers; these are summarized in Table 8.

TABLE 8

DIFFERENCES ON APPROACHES TO VALUE EDUCATION

Survey Item No.		Teacher	Administrator
		% Agree/Strongly Agree	
1	explicit moral code	36	27*
7	students decide on own	60	49*
5	examine administration	22	16*
	*Sig. Difference at .01		

Teachers are significantly more in agreement with teaching an explicit moral code (law, rule, etc.) than are Administrators. One-third of Teachers view value education in this way, whereas one-quarter of Administrators view it like this. (The stereotyped view of authoritarian administrators receives a blow from this result!) However, it should be noted that at the same time Teachers give the final decisions to the students more often than do Administrators (Cf. Section III on Teacher's Response for comments about interpreting this item). Finally Administrators are much less likely than Teachers to see an examination of the administrative structure of the school as connected to value education. Even though teachers agree more with examining administrative structure, they are not strongly inclined to such a procedure.

SEPARATE COURSE: There is a difference here in how Teachers and Administrators feel about whether to have a separate course in value education or incorporate it into existing courses. Administrators are significantly more in favour of having value education as a component of existing courses (rather than as a separate course) than are Teachers. For levels K-13 Teachers indicate more desire for a separate course than Administrators, although the actual call for separate courses comes from only about one-quarter to one-third of teachers who responded to the survey. At the level of teachers-in-training both Teachers and Administrators give equal agreement for a separate course. Table 9 summarizes these results.

TABLE 9

DIFFERENCES ON VALUE EDUCATION AS SEPARATE COURSE

Survey Item No.		Teacher	Administrator
		% Agree/Strongly Agree	
24	component of existing subjects	82	89*
17	handled in school	43	53*
19	course K-3	22	12*
20	course 4-6	25	14*
21	course 7-9	31	17*
22	course 10-13	33	22*
23	course teachers-in-training	61	65
	*Sig. Difference at .01		

RESOURCES: There is quite a lot of difference between Teachers and Administrators when it comes to which resources they feel are useful in value education. Table 2 compares the per cent of response for the "very useful" category plus the ranking from the highest resource chosen (rank 1) to the lowest (rank 20).

a. Theoretical Knowledge and Classroom Skills. In both these areas Administrators consistently indicate greater need. Administrators first 9 choices of the 20 resources are the nine resources in these two categories. Teachers choose high here but also choose high in other things. Note that Administrators are much more interested in the philosophical background for value education than are Teachers.

b. Interpersonal Opportunities

Administrators and Teachers see the amount of involvement of parents in a similar way. About one-third of both groups felt they would like to have a forum in which parents could be more involved.

Only 15% of Teachers and 16% of Administrators felt that they needed a forum to talk with local administrators. Recalling that (in the section on how to do value education) neither group made much connection between value education and the administrative structure of the schools, this result is not surprising.

Teachers express much more need for increased time with students and with other teachers than do Administrators.

Of all these interpersonal situations administrators express the greatest need for more interaction with parents, and teachers express the greatest need for more time with students.

c. Materials and Time for Program

Teachers express more need for concrete materials for classroom use and time to develop a program in value education than do Administrators. We would expect this to follow from the greater classroom involvement of Teachers.

In summary a comparison of the response of Teachers with the response of Administrators showed that both groups agreed equally that:

1. Teachers should be responsible for the value education of students (home and church are not sufficient).
2. Value education should involve both reasoning and behavior.
3. Value education is not precluded by diversity of values in Ontario.
4. Value education should help students to develop responsibility and respect for others.
5. It is important to clarify ones own values and to understand and adopt society's values.

There were differences between Teachers and Administrators:

1. Teachers felt more strongly than Administrators that students should be taught an explicit moral code.
2. Teachers were also more inclined to take a look at the administrative structure of the school.
3. Teachers are more inclined to having value education as a separate course for K-13 than are administrators. They then agree that it should be a separate course for Teachers-in-training.
4. Teachers feel more need for time with students, classroom materials, and time to develop a value education program. Administrators express more need for theoretical knowledge and classroom skills than do Teachers. Teachers of course also express a need for improved classroom skills; this is a comparison of the two groups rather than exactly how much need each group expressed.

VI. English-speaking Teachers' Response Compared with French-speaking Teachers' Response

A comparison was made of the response from Ontario teachers who teach in the English language (N=3110; we will refer to this group as English Teachers) with the response from Ontario teachers who teach in the French language (N=160; we will call this group French teachers) on the following questions:

1. Who should be responsible for value education?
2. How should value education be done?
3. Does value education involve reasoning and/or behavior?
4. Should value education be a separate course or part of existing courses?
5. Can value education be undertaken at all because values are relative?
6. What resourses and services are needed at this time in order to carry out value education?

The English Teachers' response is the same as the French Teachers' response on only two very general points: 1) GOAL. Both groups agree that a general goal of value education should be helping students to develop a life style based on respect for others and to develop a good sense of social responsibility. 2) VALUE RELATIVITY. They also agree that values are not entirely personal matters; values can, therefore, be worked on within the schools. The rest of the survey shows a difference of opinion between English-speaking and French-speaking Teachers. Each of the 6 questions must be examined for both groups.

1. WHO should be responsible for value education?

French Teachers give a stronger mandate to Value Education within the schools (items 27 & 17) than do English Teachers. Both groups concur that the home alone or the church alone is not sufficient for the value education of students. 0% of French Teachers agreed that the Church alone was responsible for the value education of students.

It is interesting to note that significantly fewer French Teachers than English Teachers felt that value education was the responsibility of all teachers. This response may point to the attitude in French Teachers that value education should be a subject in itself so that some specialized teachers may be necessary and then all teachers are not necessarily responsible. We will discuss this further under question 4. Table 10 summarizes the items concerned with WHO is responsible for value education:

TABLE 10

SUMMARY OF WHO IS RESPONSIBLE			
Survey Item No.		% Agree/Strongly Agree T	FT
27	part of any education	93	92
17	in schools	43	58
10	home only	6	3
11	church only	7	0+
14	all teachers responsible	91	83

2. HOW should value education be done?

We saw that both groups agree on the general goal of a style of life based on respect for others and the development of a full sense of social responsibility. Both groups are also equally in favour of helping students to understand and adopt society's values; this response shows the highest amount of agreement on an approach to value education for both groups (59% Teachers and 62% French Teachers). The rest of the suggested approaches show: 1) differences between the two groups in that the response of the French Teachers is generally stronger than the response of the English Teachers; 2) similarity between the two groups in that both groups choose these different approaches in the same order of importance.

1. Chosen first: "Value education should be: helping students to understand and adopt society's values."
2. Chosen second: "Value education should be: limited to helping students to clarify for themselves their values."

3. Chosen third: "Value education should be: providing students with solutions for moral conflicts."

4. Chosen fourth: "Value education should be: teaching an explicit moral code."

5. Chosen fifth: "Value education should be: an examination of the administrative structure of the school."

6. Chosen sixth: "Value education should be: accomplished through the example which the teacher set for the students."

Table 11 summarizes these results.

TABLE 11

SUMMARY OF HOW VALUE EDUCATION SHOULD BE DONE

Survey Item No.		%Agree/Strongly	
		T	FT
4	adopt society's values	59	62
15	help clarify	40	56*
18	provide solutions	37	52*
1	teach explicit code	36	46+
5	examine administrative structure	22	40*
9	teacher example	8	21*
	Sig. Difference*.01, +.05		

These items show that the FT response is much stronger than the ET response. Also reflecting this stronger teacher position the FT give significantly less agreement that students should "decide what is right on their own" (49% agreement for French versus 60% agreement for English).

3. Does value education involve reasoning and/or behavior?

There is a general trend in both French and English Teachers toward an attitude that value education should involve both reason and behavior. On the item "Value education should be concerned only with thinking about moral issues (not action)" significantly more French Teachers than English Teachers agreed with it (although the actual agreement for both was low: 5% agreement from English Teachers and 20% agreement from French). Table 12 summarizes.

TABLE 12

SUMMARY OF REASONING/BEHAVIOR

Survey Item No.		% Agree/Strongly Agree T	FT
6	ability to reason	96	97
13	thinking only	5	20*
16	act moral/sound reason	92	94
	*Sig. Difference .01		

4. Should value education be a SEPARATE COURSE or part of existing courses?

The French Teachers really show themselves as different from the English teachers on the issue of whether Value Education should be a separate course or a component of existing courses. French Teachers are much more in favour of Value Education as a separate course than are English Teachers (52% agreement of French vs. 19% agreement of English Teachers). The older the student the more desire there is for a separate course. Almost half of the FT agree that value education should be developed as THE central concept of a subject area. There is only a small response indicating a desire for value education to be developed solely as part of religious education.

English Teachers, on the other hand, give a strong affirmation to value education as a component of existing courses rather than as a separate course. Table 13 shows these results.

TABLE 13

SUMMARY OF VALUE EDUCATION AS SEPARATE COURSE

Survey Item No.		% Agree/Strongly Agree T	FT
3	subject: Value education	19	52*
19	course K-3	22	47*
20	course 4-6	25	63*
21	course 7-9	31	82*
22	course 10-13	33	87*
23	course teachers-in-training	61	84*
28	central concept	29	46*
26	part religious education	1	7*
24	component of courses	82	64*

*Sig. Difference .01

5. Are values relative? Previously discussed.

6. What resources and services are needed at this time in order to carry out value education?

Both groups felt about the same in terms of how useful 3 of the resource categories could be: theoretical knowledge, classroom skills, and time to develop a program. In the other 2 categories the French Teachers showed themselves as different from the English Teachers.

Interpersonal. Both groups of Teachers wanted more time with students and also did not feel they needed to be more involved with administration. The difference, however, was seen in that FT wanted significantly more time (than English Teachers) with parents, other teachers, and university staff.

Materials. FT also indicated a greater need (than English Teachers) for a list of resources for classroom use, a course outline for various grades, and illustrations of different theoretical positions in value education. Obviously these needs stem from the greater desire of the French Teachers for value education as a separate course. Table 2 summarizes these results.

In summary a comparison of the response of French-speaking Teachers with the response of English-speaking Teachers showed very few similar responses. French Teachers are a very different group than English Teachers.

1. Their response on how value education should happen shows a pattern similar to English Teachers but is a much stronger response.

2. They feel that value education should be developed as a separate course rather than as part of existing course.

3. They are much more interested in having more contact with other teachers and parents than ET.

4. They feel more need than ET for resources for classroom use, actual course outlines in value education, and illustrations of different theoretical positions in value education.

VII. Public School Teachers' Response Compared with Separate School Teachers' Response

A comparison was made of the response of Teachers who teach in "public" schools (K-13) with the response of Teachers who teach in "separate" schools (K-10). All of these are English-speaking. Note that 30% (or 2487) of public teachers responded whereas only 14% (or 321) of separate teachers responded. This may indicate that the separate school Teachers who did respond are already selected in some way. With this in mind a comparison was made of the two groups on the following questions.

1. Who should be responsible for value education?
2. How should value education be done?
3. Does value education involve reasoning and/or behavior?
4. Should value education be a separate course or part of existing courses?
5. Can value education be undertaken at all because values are relative?
6. What resourses and services are needed at this time in order to carry out value education?

1. WHO should be responsible for value education?

Both Public and Separate School teachers agree that value education should be developed in the schools. Both groups maintain that neither the church alone nor the home alone is sufficient. Table 14 summarizes this information.

TABLE 14

SUMMARY OF WHO IS RESPONSIBLE FOR VALUE EDUCATION

Survey Item No.		% Agree/Strongly Agree	
		Public	Separate
10	home alone	6	3
11	church alone	7	6
14	all teachers responsible	91	94
26	only part of religious education	1	3
27	part of any education: public or separate No sig. difference	92	96

2. HOW should value education be done?

Both Public and Separate School Teachers agree on the general goals of value education: to help students to develop a "style of life based on deep respect for others" and to develop a "full sense of social responsibility." Both groups also agree that a good example from the teacher isn't enough.

Values which are held in separate schools by virtue of the connection with the Catholic Church are apparent in the responses of separate school teachers. These teachers, for example, are much more in agreement with teaching an explicit moral code and providing students with solutions than the public school teachers indicate. Conversely they are less in favour of teaching society's values or letting students decide on their own or simply helping them to clarify their values.

It is interesting to see that a reflective element is also present in separate school teachers in that they are more willing to examine the administrative structure of the school than are public school teachers. Table 15 summarizes this information.

TABLE 15

SUMMARY OF HOW TO DO VALUE EDUCATION

Survey Item No.		%Agree/Strongly Agree	
		Public	Separate
2	style of life	97	98
8	social responsibility	96	97
9	teacher example	8	5
1	teach moral code	34	58*
18	provide solutions	37	42
4	adopt society's values	59	53
7	decide on own	62	49*
15	help clarify	41	31*
5	examine administrative structure	21	28+
	Sig. Difference. *.01, +.05		

3. Does value education involve REASONING AND/OR BEHAVIOR?

Included in the question of how to do value education is the teacher's conception of whether it involves reasoning and/or behavior. Separate school teachers are inclined to include action slightly more than public school teachers. A summary is found in Table 16.

TABLE 16

SUMMARY OF VALUE EDUCATION AS REASONING/BEHAVIOR

Survey Item No.		% Agree/Strongly Agree Public	Separate
6	reasoning ability	96	97
13	thinking only	5	1+
16	act morally, sound reason	91	96+

+ Sig. Difference .05

4. Should value education be a SEPARATE COURSE or part of existing courses?

The separate school teachers are significantly more in favour of value education as a separate course than are public school teachers. The actual amount of agreement for a separate course increases the older the students. At the same time the greatest agreement expressed from both groups is to develop value education as a component of existing courses. Table 17 shows this information. Note that the greatest descrepancy between the groups exists in grades 7-9 and 10-13. Half of separate school teachers see value education as a separate course for grades 7-13.

TABLE 17

SUMMARY OF VALUE EDUCATION AS A SEPARATE COURSE			
Survey Item No.		% Agree/Strongly Agree Public	Separate
3	value education course	18	26*
19	course K-3	21	32*
20	course 4-6	23	37*
21	course 7-9	29	49*
22	course 10-13	31	51*
23	course teachers-in-training	61	69*
28	central concept	27	45*
24	component of existing subject	81	86+
17	developed in school program	41	54
25	part of some subjects	20	20

Sig. Difference *.01,+.05

5. Can value education be undertaken at all because VALUES ARE RELATIVE?

Neither group feels that values are relative, personal matters. We have seen that the separate school teachers hold a position of actually teaching some values as the schools were set up to do. We also see that public school teachers, although not claiming to hold particular sets of values, do not see values are relative either. Only 3% public and 1% separate school teachers agree that values are relative.

6. What RESOURCES AND SERVICES are needed at this time in order to carry out value education?

Table 2 presents choices on resources and services for public and separate school teachers.

Theoretical Knowledge. Neither group is very interested in the philosophical background for value education. They are much more interested in increasing their understanding of how children's thinking develops. This is the resource chosen by the highest number of people in the separate school teachers (and chosen third by public school Teachers).

Classroom Skills. There is only one point of difference between the two groups on classroom skills. Separate school teachers show more desire to increase their ability to generate activities useful in the moral development of students than do public school teachers. Recall that separate school teachers showed a greater tendency to include a focus on action than did public school Teachers.

Interpersonal Opportunities. In this area the two groups show themselves as quite different. The separate school teachers indicate much more desire for increased contact with other teachers, parents, administrators, and university staff (courses). Both groups indicate a need for more time with students; this is the highest choice for public school teachers.

Materials. Reflecting the greater desire on the part of separate school teachers for a separate course, they indicate greater need for course outlines in value education, a list of important moral issues in different areas, and illustrations of classroom strategies.

Time. In addition almost half (and significantly more teachers than public) of the separate school teachers said they would like more time to develop their programs.

In summary a comparison of separate school and public school teachers (all English speaking) showed that:

1. Both public and separate school teachers felt the school should be involved in value education (church and home not enough).
2. Both groups agreed to general goals of value education but separate school teachers stressed teaching explicit values more than public school teachers.
3. Separate school teachers have more concern with the action part of values education than do public school teachers.
4. Separate school teachers show some desire for value education as a separate course.
5. Separate school teachers indicate more desire than public school teachers for increased contact with other teachers, parents, and administrators in order to do value education.
6. Almost half of the separate school teachers would like more time in which to develop value education programs.

VIII. Differences due to Level Taught, Region, Age, and Area

The following is a summary of differences in response to the survey due to Level Taught, Region, Age, and Area:

I. Dealing With Level: Public - High - Teacher Educators

1. Public School Teachers take a firmer stand on codes, society's values, solutions etc.
2. Public School Teachers are the most in favour of separate course at all grades.
3. Public School Teachers are very interested in learning more about how thinking develops; Teacher Educators are even more interested in this for their students.
4. The most interest by all 3 groups is shown in developing skill in generating approach activities and a good atmosphere.

II. Dealing With Region in Ontario

1. Eastern Ontario seems most attached to the Church as sole agent or teacher example as sufficient and is least likely to be objective about authority.
2. The French in Ottawa and in North Eastern and Mid Northern Ontario are very favourable to value education (and as a separate course).
3. The Mid Northern region seems most open to examining administrative structure.

III. Dealing With Age

A. Teachers 20-9, 30-9, 40-9, 50+

1. As age increases Teachers agreed more
   - that all teachers were responsible for value education.
   - that value education is teaching an explicit moral code.
   - that an examination of the administrative structure of the school was important.
2. As age increases Teachers disagreed more with
   - students should decide what is right on their own.
   - students should only be helped to clarify values.

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B. French Teachers

1. As age increases French Teachers agreed more
   -that all Teachers were responsible for value education.

2. The 20's seem quite a distinct group:
   -most in favour of examining administrative structure,
   clarifying values,
   concern with thinking only.

3. The 50's also a distinct group:
   -least in favour of letting students decide on own, or
   of helping students to adopt society's values.
   -most in agreement with teacher example is sufficient.

4. Both 20's and 50's the highest in teaching an explicit code.

C. Administrators 20-39, 40-9, 50+

1. As age increases Administrators agree more
   -that value education is helping students adopt society's values.
   -that students should decide what is right on their own.

2. As age increases Administrators disagree more with
   -moral education should help students clarify values.
   -value education should be a separate course.

D. Teacher Educators 20-39, 40-9, 50+

1. As age increases Teacher Educators agree more
   -that all Teachers are responsible.
   -that value education helps students to adopt society's values.

2. The 40-9 group (44% or 83 Teacher Educators) shows itself as tending toward low involvement. They are less inclined to examine administration or favour a separate course. They are more in agreement with the home is enough; students should decide on their own; the teacher's example is enough; and helping clarify is enough.

IV. Dealing With Area of Teaching

Academic (Soc. Sc., Fine Arts, Religion, Science, Language)
Applied (Home Sc., Shop)
Service (Lib., AV., Guidance, Sp. Ed.)
Administration (include principals)

1. Not much difference in view of value education based on area.

2. The Service Area indicates the greatest interest in developing value education. 8% or 241 were in this category. They are the most interested in developing skills in this area and in getting together with others who are interested (teachers, university staff, administrators, parents, and themselves).

Appendix B: Perspectives in Moral and Values Education

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INTRODUCTION

Moral development and values education programs are becoming an established part of Ontario school curricula. It is now seven years since "Religious Information and Moral Development", The Report of the Committee on Religious Education in the Public Schools of the Province of Ontario was published. That report included the following recommendation:

> We recommend that the high duty of public education to foster character building be discharged through a clearly pursued, universal program pervading every curricular and extra-curricular activity in the public school system from the beginning of elementary to the close of secondary education. This program, which is to be distinguished from a course of study, should be carefully planned and administered incidentally throughout the whole school spectrum. It will have as its focus character building, ethics, social attitudes and moral values and principles. (Religious Information and Moral Development, p. 93)

In June 1974, Minister of Education Thomas Wells recommended to all Ontario school boards that they establish public advisory committees including parents, teachers, trustees, and other interested citizens, to consider the approach to moral education outlined by Clive Beck in Moral Education in the Schools, Some Practical Suggestions. Last year (1975) the importance of some serious consideration of values in the curriculum was once again articulated by the Ministry of Education in The Formative Years and Education in the Primary and Junior Divisions.

> The role of the teacher is to provide the context in which the child can begin to work out a personal system of values and in which he or she has opportunities to analyze values in a societal context. The teacher should provide a consistent example of an individual who lives by a clear set of values and who respects the right of the individual to diverge from the majority opinion. (Education in the Primary and Junior Divisions, p. 5)

> The child in the Primary and Junior Divisions will be given opportunities to....
> Begin to develop a personal value system within a context that reflects the priorities of a concerned society and at the same time recognizes the integrity of the individual.... (The Formative Years, p. 20)

Educators throughout Ontario have attended conferences, courses, and seminars, have read a myriad of publications and have initiated programs of values and moral education within their own schools in an attempt to implement Ministry policy. Yet the task is more complex than many had expected. For teachers, where the buck certainly stops, the burden of becoming competent values and moral educators is genuinely great considering that their prior training in such an endeavor has been minimal.

RESULTS OF SURVEY OF ONTARIO EDUCATORS

The O.I.S.E. Moral Education Project has been funded by the Ministry of Education to begin to investigate what is needed by teachers and how they might become skilled values and moral educators.

In order to assess where Ontario teachers are in terms of values and moral education, a value education survey of over 10,000 Ontario teachers, 650 administrators, and 550 teacher educators was conducted in March 1976. The survey asked 4 main questions of the teachers, administrators, and teacher educators:

WHAT they think value education is.
HOW they think value education should be done.
What they NEED to be able to do value education.
What RESOURCES they may have already used.

35% of the surveys were returned. Here is a brief summary of the responses.

1. WHO should be responsible for value Education?

92% agreed that value education should be undertaken by the schools. It was also agreed that neither home nor church alone was sufficient for the value education of students.

2. HOW should value education be done?

All respondents agreed with two very important goals for value education: "...helping students to develop a style of life which is based on a deep respect for others" (97% agreement) and 2) "...helping individuals to develop a full sense of social responsibility" (96% agreement). Other responses show that there is a great deal of uncertainty about the role of the teacher in this process:

- Should the teacher provide students with solutions for moral conflicts? 37% felt they should. This is the most authoritarian teacher position in which the students are spoon fed.

- Should the teacher actually teach an explicit moral code (a rule, a law, etc)? 25% felt they should.

- Should the teacher help students to understand and adopt society's values? in other words, socialize students? 58% agreed that value education should include this.

- Should the teacher help students to clarify their values, then leave the decisions to them? 40% agreed that value education should do this. Note that this question definitely draws the line at clarification of values and nothing beyond: "Value education should be limited to helping students to clarify for themselves their values; students should then be able to proceed on their own."

- Should the role of teachers be to encourage students to decide what is right on their own, without interfering? 58% agreed with this position.

- Should the teacher simply be a good example and leave it at that? Only 8% agreed that teacher example was enough.

- Should the administrative structure of the school be examined as part of a value education program? Only 21% agreed that this was necessary. This question was intended to probe educator understanding of the scope of value education, whether they see that the administrative structure of the school (for example rules and procedures, how time and space are organized, etc.) in itself teaches certain things and therefore should be examined in light of goals such as helping students to develop a style of life based on deep respect for others and helping individuals develop a full sense of social responsibility. There does not appear to be a very strong sense from respondents to the survey that this structure is very important.

3. Does value education involve REASONING AND/OR BEHAVIOR?

There was a very clear statement from educators on this issue: value education should be concerned with both reasoning and behavior.

4. Should value education be a SEPARATE COURSE or part of existing courses?

Most educators felt that value education should be developed as part of already existing courses (81% agree with this). The majority did not see value issues as the central concept of subject areas (29% agreement), but yet they saw it as part of most subjects.

There was some call for a separate value education course; and the older the student the more appropriate value education courses were considered to be. Whereas value education courses for very young children (K-3) were seen as appropriate by only 21% of the respondents, value education courses for teachers-in-training were seen as appropriate by 62% of the respondents.

5. Can value education be undertaken at all because VALUES ARE RELATIVE?

A major concern of educators has been whether value education is possible at all, since there are such diverse value systems which are held by people in Ontario. Can values be any more than personally held beliefs? We asked our sample in fact whether value education should not be "undertaken by the schools because each person should develop his own opinion of what is right." Only 3% agreed that value education should not be undertaken by the schools; in fact, a very consistent and strong affirmation of value education as a component of our Ontario educational system has been given.

6. What RESOURCES AND SERVICES ARE NEEDED at this time in order to carry out value education?

A list of 20 resources was given as part of the survey. Respondents were asked to indicate (on a 4-point scale) how useful they felt each item was. The resources listed were of 5 different kinds: resources which could help educators increase their knowledge of theory about value education, resources which could help in the development of appropriate classroom skills for value education, resources which could provide increased opportunity to talk with various people involved in the education of children, and resources which provide information on paper or film, and time to develop a program.

Ontario educators indicated that they feel the greatest need for increasing specific classroom skills which promote value education (such as setting up an atmosphere conducive to exchange and the ability to create appropriate activities) and for further deepening their understanding of how children's thinking develops; more time with students was felt to be very useful. While concrete materials and interpersonal opportunities were felt to be useful they were not ranked as highly as classroom skills and knowledge of the development of thinking.

7. What RESOURCES are being used in value education?

Respondents were requested to list any materials in value education which they may have found useful. They suggested over 200 different resources.

Two main concerns underlie the choice of different resources: a concern for helping students to develop an understanding of the self, and a concern for helping students to get along with others. The following is a brief summary of suggested resources.

a. "Values Clarification" is mentioned ten times more often than any other source.

b. The next most mentioned resource is the D.U.S.O. Kit (Developing Understanding of Self and Others). Others that have been mentioned are: the Moreland Latchford Kit on Moral Decision Making, Novalis with its Growing Up series, the Encyclopaedia Britannica, several kits by Shaftel and Shaftel on moral education and values, and Peter McPhail's Lifeline series.

c. The third most often mentioned resources are religious, including religious books (such as the Bible and the Catechism), religious teachers (as seen in the clergy, Jesus Christ, and God), and religious beliefs (the Judaeo-Christian Ethic, the Golden Rule, and world religions).

d. Literature in general is the fourth most important resource for moral education.

e. Films such as the Inside Outside series produced by O.E.C.A. are another often mentioned resource. This is followed by the Searching for Values series put out by Marlin Studio. Next are a series of isolated movies such as Johnny Lingo, Rebel without a Cause, and Paper Chase.

f. Theoretical background in psychology (Piaget, Dreikers, Harris, Gordon, Glasser, Frankel, and Satyr), in moral education (Black, Wilson, Beck, Kohlberg, McPhail, Eisenberg, Raths), and education in general (Holt, Weingartner, and Powell) are all mentioned.

These resources in general seem to stress the practical more than the theoretical; much more emphasis is placed on discussion skills and the availability of kits rather than a increasing understanding of moral theory in general

8. What main crucial question should be asked about value education?

The last section of the survey allowed respondents to express their main concern about value education. 1506 teachers (48%), 119 teacher educators (55%), and 66 administrators (25%) took the opportunity to comment on value education. The following is a summary of these comments.

a) The TEACHERS' greatest concern is their role and the parents' role in moral education.

The teachers' main fear is that of indoctrination; one-half of them see it as a "conflict between teacher and parent values". They asked this question "who has the ultimate responsibility and how much should we as teachers accept?"

The teachers see a large number of their own group as having little moral integrity. Few choose to take leadership in moral education and they are fearful about being explicit about their own personal values, yet they wish the students to see them as they are. Many teachers also condemned the students as having little morality and tied it in with the parents' values rather than society, the media, or their peers. While admitting their own need for training in moral education the teachers felt that the parents too would benefit from such a training.

b) ADMINISTRATORS

Administrators see their main thrust in moral education as its implementation in the schools, "to help the students develop a personal value system". Implementation is important "so that we can expect educated teachers who are responsible for taking leadership."

c) TEACHER EDUCATORS

The teacher educators are primarily interested in the "urgency to" "get off our asses" and "provide strategies in the field and in training", "to produce skills in the area of valuing" such as "role-taking, clarifying, discussion, and decision-making." They want to "spread the word" so that students may be able to "articulate" and be comfortable with their own values.

It is clear from the response to this survey that Ontario educators have a very general knowledge of values and moral education. However, they showed that they would like to have more specific knowledge about moral and values education so that they can develop appropriate classroom skills. In addition literally hundreds of conversations with teachers and teacher educators have also revealed that teachers and teacher educators are asking for information which responds to the questions: "What is moral and values education?" and "How does one engage in such an endeavour?" This pamphlet is an attempt to provide tentative answers to those questions.

Two problems quickly emerge for anyone interested in providing answers to the above questions: 1) There is a staggering amount of literature concerning the topic. 2) There appear to be as many different answers to the questions as there are pieces of literature. Yet project researchers have found that the appearance of differences may not be as difficult a problem as first imagined because hidden under much of the rhetoric and verbiage are common concerns, concepts, and constructs which may make the issues of moral and values education more manageable. The project staff has had the luxury of time and funds with which to make sense of the vast array of data and recognizes that educators in the field will not be afforded such luxury. We have thus attempted to summarize and review in one small volume the results of our labor. The purpose of this summary and review is to provide educators with a resource with which to begin an investigation of what is meant by moral and values education and to make explicit what we feel are the implications for teaching behavior. We make no pretense for sufficiency of this product, nor do we believe that the message contained within the review can lead one to believe that such education is easy. Indeed, our findings indicate that the task is complex and difficult BUT necessary, worthwhile, and possible.

The book is divided into 5 sections:

The first section is the beginning of a question-answer dialogue which we have felt compelled to include because these are the questions most often asked by educators we meet in school communities.

The second section of the pamphlet reviews seven separate conceptions of moral and/or values education. Each review focuses on three issues: 1) The Aim of Moral or Values Education, 2) The Method of Moral or Values Education, and 3) The Teacher's Role in Moral or Values Education. We have chosen these particular conceptions because they appear to be those with which most educators have had some acquaintance and which attempt to address the reality of classrooms. This is not to say that conceptions excluded from this review do not fit those criteria, but space does not permit sufficiency and we believe that those we have reviewed represent a reasonable continuum of thought on the matter. We also include in section I a summary of Jean Paiget and John Dewey because most of the literature we have reviewed refers to their work and readers who go beyond our modest reviews will need some acquaintance with the thinking of these two men.

The third section, entitled "Moral Pie," suggests an analytical framework within which any conception of moral or values education may be better understood. This section we consider extremely important for it endeavors to clarify the basic moral concepts that programs in value and moral education must consider prior to and during implementation.

The fourth section is entitled "The Process of Moral and Values Education: Prerequisite Conditions". This section endeavors to make explicit the HOW of classroom interaction which most conceptions of moral and values education seem to assume or demand for implementation. The section is not all inclusive of those necessary conditions, but we think it does highlight enough to demonstrate that embarking on such a task is not one best left to the naive. Issues of trust, empathy, honesty, and respect in classrooms are continuing concerns for all teachers.

The fifth section contains not only the usual bibliography of readings but also an annotated list of available films which we have previewed for use in moral and values education curricula. Again, we hope that both will be expanded by the inclusion of reader additions.

This pamphlet is intended as a vehicle through which educators can begin to formulate a framework about moral education. It does not claim to include all the work in moral education to date; nor does it go into great depth on the many, many philosophical issues involved in a consideration of moral education. It is intended as a rough overview which will then allow and motivate the reader to begin study of moral education. Please note that we have tried to create a format which will allow for additions and deletions. We are hopeful that the project may initiate a communication network which will result in educators sharing ideas and materials and thus contribute to the pamphlet in both scope and quality.

QUESTIONS OFTEN ASKED ABOUT MORAL AND VALUES EDUCATION

The Moral Education Project staff comes in constant contact with teacher educators, teachers, parents, students, school administrators, and government officials. These persons, while having different viewpoints concerning various educational matters, do in fact ask many of the same questions about moral and values education. In this section we attempt to make those questions explicit and provide brief responses to those we believe to be representative of the summary of research and literature we have reviewed. The responses we provide are not intended to be fully adequate, not only because the purpose of this booklet and space do not allow for such elucidation, but also because many of the questions demand further scholarly and public discussion. Indeed, our research has proved to be very humbling, for while we have been hoping for answers we have ended up with more questions.

The last sentence may be depressing to some who have also hoped that this booklet would provide an easy access to the "truth" concerning moral and value education. One reason that the school's involvement with value and moral education is controversial is because easy answers are not available. But while there are no easy answers there are reasonable responses and evidence which one should be aware of in formulating a position with regard to moral education issues. Please treat our brief responses as only the introduction to becoming competent in this educational arena. The responses must be supported by data available through further reading as noted in our bibliography.

WHAT IS MORAL AND/OR VALUES EDUCATION?

In part we will attempt to respond to this question by summarizing several models of moral and values education in the next section. Our analysis of the "moral pie" will be a second attempt to construct a response to this question. A full explanation of the moral pie here would require too lengthy an explanation; we will, however, attempt to provide a summary response here.

There is a distinction to be made between values education and moral education, but it is important to note that the two are related. "Valuing" may mean many things: the articulation of what has worth, or our attempts to define what is "good", or what has merit for each of us. We see from this that such a process of valuing is common to all persons. Yet, the process of valuing leads to different as well as common values among people. Indeed, compounding this issue is the fact that in our political and social system we value differences, at least up to a point. Values education then is usually articulated in terms of creating conditions which help students understand the factors involved in determining one's values and in deciding what has worth or what is good.

Values come in two varieties, moral and non-moral. Moral values pertain to issues of human rights, welfare, and justice. Non-moral values concern themselves with aesthetics, personal taste, and those objects and procedures which are instrumental to valued goals or are intrinsically worthwhile in themselves. To prefer Beethoven over the Beatles is a non-moral choice. The choice of political democracy or dictatorship may involve moral issues. Further reading and analysis will demonstrate that such an easy distinction between moral and non-moral values is not this simple and we recognize that limitation. Asking oneself what I prefer to do when faced with a value decision is somewhat different than having to face the question: What should I do? Moral issues demand an appeal to standards which are more universal in nature, and while reasonable people disagree as to what constitutes appropriate moral standards with which to answer the question of "ought" or "should" there is a difference between judging of non-moral value conflict issues and of moral imperative. Moral education is thus concerned with helping people resolve those value issues in life which pertain to questions of "ought" as they relate to the issues of human rights, welfare, and justice. Such questions of "ought" or "should" arise because conflict is created by the social interaction of persons whose values differ, ie., between differing conceptions of what is good.

WHY SHOULD SCHOOLS BE INVOLVED IN VALUES AND MORAL EDUCATION?

There are several reasons why schools should be involved in values and moral education. While some would argue that schools must be involved in such an endeavor because such a mandate has been decreed by the government (as indicated in the introduction to this booklet) such a reason is not at all adequate. The fact is that schools are, in part, political institutions formed to purposely "socialize" the young into the habits, values, and mores of the society. As such, schools cannot help but be engaged in the moral and values education enterprise. That is, by design society has declared that schools ought to be doing so. The crunch comes when one asks the questions "Which values and morals should be taught and how should such an enterprise be managed?"

A democratic society attempts to create conditions conducive for diversity and pluralism. But the pluralistic notion of toleration of differences must not be confused to mean that such differences are of equal worth. Thus while toleration of differences is normal there still exists the need to adjudicate such differences. A totalitarian regime has things much easier. Simply indoctrinate all to the party line. Thus the role of a school in a democratic setting is difficult —— promote respect for differences of values and promote skills which help persons to resolve such differences. Hence schools by their very purpose to help maintain a democratic state must engage in values and moral education in order to facilitate learning how to tolerate value differences, make value choices, and decide between conflicting value claims.

It must be recognized that no one has suggested that the schools become the only institution concerned with values education. The recent survey discussed in the introduction showed that the traditional role of parents and religious groups in such education has been acknowledged to be less than sufficient to the task and there has been an increased understanding of the implicit and explicit role schools play in the process. Schools have been, are, and will be involved in such an endeavor. What may be new about this state of affairs is that we are openly acknowledging that fact of life.

WHAT HAS BEEN AND IS THE ROLE OF SCHOOLS IN MORAL AND VALUES EDUCATION?

There are two separate but related issues in response to this question: WHAT one learns in school (content or substance) and HOW one engages in learning (the process or methods). WHAT one learns is directly influenced by HOW one processes such data. Until recently educators and the public have naively assumed and/or hoped that schools were engaging in an educational process which was value-free or value-neutral in both content and process. When schools seemed to cross the border of neutrality the public has often objected, demanding the removal of specific literature and/or personnel from the building.

Educators acknowledge that neither content nor process has been or can be value free. At the extreme the call for value neutrality, even if possible, is a value position in itself, and one that is difficult to defend given that even a democratic society has values it cherishes and wishes to promote in a reasoned manner (e.g. freedom of speech, property rights, voting). The content of education most obvious to the public has been that which is embodied in textbooks, curriculum guides, teacher tests, and ministry guidelines. We now recognize in such materials, past and present, the extent of their value dimension, whether it pertains to the role of women, minority groups, political dogma, or democratic ideals. The subtle and subliminal nature of that part of schooling has been or can be eliminated.

The HOW or the process of value and moral education has been less well recognized and has been labeled the "hidden" curriculum. The authority and role relationships in schools - the way in which interpersonal relationships are carried out in an institutional setting called school - is acknowledged to be equally important and as powerful as the more explicit content dimension. Such authors as Jackson, Holt, Dreeben, and others have documented the hidden curriculum. Rules of behavior, evaluation and grading procedures, conditions for acceptance by adult authorities and peers, the nature of social reinforcement for certain specified behavior all have a values and moral education dimension. Psychologists recognize and have cogently pointed out the effect of modeling behavior and its powerful effects on learning, and it is only recently that educators and now the public have attended to the problems and complexities such a hidden curriculum portends. Students also have demanded changes in this "hidden" curriculum. That educators do now know the limits of appropriate sharing of power, however, does not negate the concern for justice in the schooling process.

The present public concern for moral and values education reflects the fact that we as a society are more aware of both the hidden nature and dangers of unreasoned programs in this area. Such fear, however, cannot ignore the fact that schools by their very nature are moral and values enterprises.

WHAT ABOUT THE PROBLEM OF INDOCTRINATION AS SCHOOLS TAKE ON THE TASK?

Instruction in schools is supposed to be about the business of teaching one to do or to believe *for some good reason*. Thus there is the appeal to evidence for beliefs and the focus on open inquiry and free interchange of ideas. Competition of ideas is thought to be the safest way of searching for "truth". When, however, the educational concern focuses exclusively on the transmittal of the beliefs without regard to the evidence and reasons for holding such beliefs, then one has entered the realm of indoctrination. Indoctrination, the transmission of doctrine, is thus not concerned with why one believes or the quality of how one believes but rather THAT one believes. That Santa Claus exists for children is a form of indoctrination. In fact indoctrination is perhaps more evident in schools then educators would care to admit. Teachers acting like God and textbooks biased in content in many cases do an injustice to schooling in a democratic society.

To combat the possibility of indoctrination the models which will be summarized in the next section place strong emphasis on the form or process of education. The creation of an environment which promotes reasoned inquiry and an exploration of differences is seen as the best antidote to blind values and moral inculcation. Beck points this out;

> "The school *will* play a part in the child's value development, whether through a 'hidden' value curriculum or through explicit value programs. And a school that attempts to remain 'value neutral' ... will drive its value curruculum ... further away from the open reflection that is necessary if we are to avoid indoctrination."
> (*The Case for Value Education*, p. 14)

Dr. Beck believes that teachers and school administrators have a right to a voice in this matter. As long as care is taken to maintain freedom of thought and speech in the classroom, school members can be introduced to a great deal of relevant knowledge, theory, and experience without being "indoctrinated" as a result. Indeed, part of the school members' protection against indoctrination lies in exposure to explicit and informed consideration of value issues. In fact, each of the models of values and moral education reviewed in this booklet takes a strong stand against indoctrination and emphasizes process of inquiry and the use of reason as an appropriate antidote.

WHAT IS THE RELATIONSHIP BETWEEN VALUES AND MORAL EDUCATION AND THE PERPETUATION OF THE STATUS QUO?

Many people conceive of the schools function in moral and values education as perpetuation solely of either the past and/or the present. Several problems present themselves in this question. The first is that to perpetuate the status quo the public and its educators would have to reach a consensus as to what it is that is worth preserving. While much agreement has been and can be reached (see Oliver's discussion of creed values, for example) there also exists great differences of opinion. Secondly, change is with us and we do not wish to provide a system of education which condemns its students to live only in the past or present. They must be able to cope with the future. One of the values which might have to be taught is the value of changing one's values when good reasons and evidence so warrant. A society cannot have it both ways - teaching a fixed set of values and the promotion of the value of changing one's values.

John Dewey probably best articulates the need for education to serve as the catalyst for reflection and reconstruction of our experience. Such a process is dynamic and thus risky since such reflection may demand changing what we believe to be good and/or right. Hence schools have the dual responsibility of attempting to help students become aware of the "best" of our values through the study of history, literature, etc. and at the same time create an environment and opportunity to learn how to reject and change values when reason points in that direction.

WHAT IS THE RELATIONSHIP BETWEEN REASONING AND BEHAVIOR?

Many critics of the various models of values and moral education suggest that the emphasis upon reasoning begs the question of most importance - how do we get people to behave morally? We are aware that to know good is not necessarily to do good. The critics are correct insofar as reasoning or valuing is not a sufficient condition for predicting or explaining behavior. Reasoning, however, is seen as a necessary condition for morality since behavior by itself is neutral until one knows why something was done. Psychologists are not certain of how one explains moral behavior. Developmentalists such as Kohlberg would argue that one's "structure" of thinking interacts with the external environment and such interaction accounts for behavior as well as reasoning. Others argue that emotion plays a powerful role in behavioral determination. Behaviorists such as Skinner maintain that our behavior and thoughts are shaped by environmental conditioning. The connection between these differing explanations is still being sought.

CONCEPTIONS OF MORAL/VALUES EDUCATION

The purpose of this section is to provide an initial introduction to six major conceptions of moral and values education. These six are: 1) Values Clarification, 2) Cognitive Moral Development, 3) Clarifying Public Issues, 4) Components of Moral Thinking, 5) Ultimate Life Goals, 6) Learning to Care Series. Preceding the review of these conceptions is a summary of the work of John Dewey and Jean Piaget.

BACKGROUND IN EDUCATION - DEWEY

John Dewey was very active during the entire first half of this century in formulating educational philosophy. He was very much concerned with the moral education of the child. In Ethical Principles Underlying Education (1897) he stated that "intellectual" education and "moral" education were not separate activities - he considered them as one thing. He felt that the separation of the "intellectual" from the "moral" was artificially manufactured out of another (artificial) separation people maintained between "learning" and "doing". Somehow morality became associated with doing (action) but not learning. He described another confusion people have about moral education, that morals are elevated to such a high place that they have nothing to do with everyday life. He says:

> We need to see that moral principles are not arbitrary, that they are not merely transcendental; that the term "moral" does not designate a special region or portion of life. We need to translate the moral into the actual conditions and working forces of our community life, and into the impulses and habits which make up the doing of the individual. (Ethical Principles, pp. 137-138)

For Dewey *all* education is moral education since the task of education - "giving shape to human powers and adapting them to social service..." - is basically a moral one.

The basic purpose of education for Dewey was *not* to produce scientists, historians, teachers, etc., *not* to take care of children during the day, *not* to prepare students for employment (although all these may indeed happen as a result). The purpose of education is the widening and deepening of conscious life, and increased capacity to live as a social member of society.

> A narrow and moralistic view of morals is responsible for the failure to recognize that all the aims and values which are desirable in education are themselves moral. Discipline, natural development, culture, social efficiency, are moral traits — marks of a person who is a worthy member of that society which it is the business of education to further. There is an old saying to the effect that it is not enough for a man to be good; he must be good for something. The something for which a man must be good is capacity to live as a social member so that what he gets from living with others balances with what he contributes. What he gets and gives as a human being, a being with desires, emotions, and ideas, is not external possessions, but a widening and deepening of conscious life — a more intense, disciplined, and expanding realization of meanings. What he *materially* receives and gives is at most opportunities and means for the evolution of conscious life. Otherwise, it is neither giving nor taking, but a shifting about of the position of things in space, like the stirring of water and sand with a stick. Discipline, culture, social efficiency, personal refinement, improvement of character are but phases of the growth of capacity nobly to share in such a balanced experience. And education is not a mere means to such a life. Education is such a life. To maintain capacity for such education is the essence of morals. For conscious life is a continual beginning afresh. (*Democracy and Education*, pp. 359-360)

He aims at the development, the expansion, the intensification, the socialization of human beings. The meaning of this emphasis can be seen even more clearly through a look at a specific subject such as history. History should not be studied merely to see what happened or to speculate about the causes of World War I and so on. The purpose of studying history is to develop a way to understand present social life "... to see what sort of action, critical and constructive, it really demands." So the emphasis is on the development of an individual functioning with social context rather than the "teaching" of "history" to a "class of students".

The process of reflective thought was for Dewey the essence of the educational process. Reflective thought is a process which is necessary in order to live cooperatively with other human beings - without reflective thinking you have purely instinctual behavior. The individual's need for reflective thought arises out of a problem - something in the person is disturbed, irritated, or confused, causing discomfort. This is Dewey's basic idea as to the driving force for learning - the biological point of view that an organism seeks a state of equilibrium, balance, or rest.

If a person has been irritated in this way, he has a motive to do reflective thinking. The process of reflective thinking has five stages:

1. Suggestion: Possible solutions to the problem spring up spontaneously in the mind of the person.
2. Intellectualization. The problem is clarified so that you have an intellectual problem rather than just an annoyance.
3. Guiding Idea, Hypothesis. The initial suggestion is modified, corrected, and expanded.
4. Reasoning. The full implications of ideas are elaborated: this builds on what is known and expands it.
5. Testing the Hypothesis by Action. Experimental corroboration or verification is sought.

This process of "reflection" is described by Dewey as: "Active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends ... it includes a conscious and voluntary effort to establish belief upon a firm basis of evidence and rationality."

In general terms Dewey is talking about a "project" approach, that is, an approach which begins with a problem that has meaning for the person, then examines and works with that problem and finally ends in a solution. This is a very active view of learning in which the primary focus is the need (interest, motivation) of the child and the primary activity is the activity of the child. The legitimation of the process of reflection lies in opportunity in the school community for activity which has genuine meaning for the individual and the community.

Dewey repeatedly emphasizes that the person lives within a social milieu, a social context; he is not one of many individuals like one marble in a bowl of marbles with no particular relationship or associations to bind them together. The person lives his life with other people - and while he is attending a school most of the other people are within the school context. The school society is real, it is a real life social situation and not something different from a social life which supposedly happens outside or after school is over. The reality of this social and physical environment is as much a part of Dewey's method as reflective thinking. Indeed reflective thinking is of use only within a living social milieu which has purpose. Individuals working together on a common task are an occasion for problems to arise and to be solved. Thus Dewey sees the school as a genuine community, as a social medium, as real life involving communication and cooperation.

In this context the teacher should be a leader, a professional who is engaged in mutual interaction with his students. This means that the teacher must (a) be sensitive to the direction that the child wants to go and structure learning experiences out of the lead given by the child or (b) provide some kind of stimilus if the child has stopped moving, then try to determine where the child wants to go. Such an ongoing interaction between teacher and child is very essential. The teacher should not simply impose the particular curriculum recommended for Grade X; nor can he leave everything up to the child. There must be a continual interaction between student and teacher. The more knowledge and talent that the teacher has at his disposal, the more able he will be to respond to more children in more situations. The teacher must be knowledgeable in many areas: in content areas, in the psychology of the individual and the group, and in principles of learning. In having all of this readily available the teacher is in a position to compose a learning environment in response to his students. For Dewey it is essential that teachers be very sensitive, flexible, and firm with their students; stimulating when necessary, supporting when necessary; leading and directing or encouraging students in their directions. The teacher does all he possibly can in close interaction with the student; the student finally determines if and how he will himself grow, develop, learn, and become responsive to himself and others.

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BACKGROUND IN PSYCHOLOGY - PIAGET

Piaget studied the development of children's moral judgment by studying how children prescribed and adhered to rules in a game situation (marbles). His observations led him to the conclusion that moral judgment in children evolves through four stages:

I Motor or individual: the child does what he wants to without consideration of others.

II Egocentric (2-5 yrs.): the child combines imitation of others with an individual use of rules.

III Cooperation (7-8 yrs): the child is now concerned that everyone follows the same rules.

IV Codification of Rules (11-12 yrs.): the child must have all the rules fixed and known by the whole society of which he is a part.

He also studied moral judgment of children by asking them questions about stories he told them involving issues of clumsiness, lying, stealing, and punishment.

Using children's responses to many stories and observations about rule-following Piaget formulated a theory of how a child's notions about morality develop. An early morality develops out of the conditions of constraint and unilateral respect which spring from adult-child relations (called "HETERONOMY); this further develops into a morality of cooperation and mutual respect (called "AUTONOMY").

HETERONOMY

The early morality of the child arises out of the (necessary) constraint which surrounds the child; he is very carefully watched and directed by adults. The child has not yet developed his own rules; he is subjected to adult-made rules. These take on so much power in the child's eyes that he may deliberately distort reality rather than trangress a rule. The child feels that obedience to these rules is good regardless of what the content of the rules might be. Breaking a rule of course is bad and must be punished. Note that what is really seen as bad is breaking a rule, any rule, about anything, and that the punishment is for breaking a rule, not for whatever particular act it was or why it occurred. The many different kinds of punishment for breaking a rule are seen by the child as basically something painful - this is expiatory punishment. The child also feels that there must be due proportion between the gravity of the act and the suffering. There is such an close association between rule breaking and pain and the authority which produces that pain that there arises a notion that any pain must be a punishment for some wrongdoing. In this way nature, in the child's eyes, is seen as punishing wrong acts, e.g. lightning is a punishment from God. The most primitive form this takes is that punishment emanates from things themselves. This is a sense of immanent justice.

AUTONOMY

Through much interaction with peers the child develops more and more a sense of equality about people and, if all goes well, will arrive at a point when the sense of equality will be stronger than the prescriptions of authority. At this point cooperation and mutual respect will allow him to agree with others about rules. These will serve as tools to maintain solidarity between people. Here when a rule is broken what is important is not simply that a rule is broken (the early contentless view) but that the group solidarity has been injured. So the punishment must take into account what was done wrong in order to put it back correctly and restore the social bond. This is called punishment by reciprocity: the correspondence between misdeed and punishment in order to restore social relations among equals. The fullest development of this kind of distributive justice is justice based on a consideration of equity, a consideration of the equal rights of each individual in their own particular situation.

In The Moral Judgment of the Child Piaget describes his research and conclusions about the development of notions of morality; he does not devote a great deal of time to the question of how to achieve autonomy and cooperation with peers. He does, however, point to the direction which moral education would take for him: an environment of mutual respect and cooperation. That which fosters this is desirable.

In order to build this environment he notes that adult authority must be gradually lessened until there is equality among all. If this is not done, then one is left with the early heteronomous form of morality with its punishment for the sake of punishment (pain) and lack of cooperation and solidarity between people. Adults must be willing to openly admit their mistakes and imperfections so that a child can have a chance to form an objective view of justice. If a child is submitted to unjust treatment by teachers or parents, it will be difficult for him to form a healthy idea of justice. Adult authority can be diminished to the extent that cooperation and mutual respect develop in children. In fact the only way to achieve a justice of equality is to foster a context of good social relations between peers. Hence we see that if the school environment continues to be authoritarian we can only expect the child to feel constrained to obey rules and associate misdeeds with pain. What is needed is an environment which encourages activities which bring peers together to cooperate. Learning and social activities should be cooperative and governance by authorities should gradually give way to student self-government. Piaget calls for cooperation in all areas of the school, moral, social, and intellectual, and a spirit of "individual experimentation and reflection" necessary to do it.

According to the theoretical perspective of Piaget the child of about 7 expects and needs the structure of adult constraint. The adult, however, should exercise this constraint with a mind to the development of the child. As the child grows Piaget believes that he naturally develops towards cooperation and mutual respect if he is "given sufficient liberty of action". The adult or teacher's role must eventually be one of "collaborator and not a master". The teacher should not "try and transform the child's mind from outside" but rather should support the child in his growth toward autonomy. The teacher should, in other words, help the child to develop in his own way, giving help and careful direction when necessary, and not impose himself on the child.

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VALUES CLARIFICATION - SIMON

THE AIM: to help students (1) increase their awareness of values issues (2) clarify value issues (3) develop a value clarifying reasoning process (4) develop their own value systems.

Perhaps the most pervasive approach to the study of values in schools is the value clarification approach developed by Raths, Simon and Harmin. Recognizing that the complex modern world confronts each person with many value choices, values clarification proponents advocate a process for arriving at one's own values in a rational and justifiable way. They point out the need for such a process by suggesting that in the consideration of values there is no single correct answer. Attempts to "teach" values to students through "moralizing" or what some would call sermonizing have not been successful, in large part because there is no agreement as to what are the correct values. This results in conflicting opinions given by parents, teachers, clergy, media, and peers. Secondly, students rapidly learn that what one says is good often does not square with what people do in value conflict situations.

THE METHOD: to provide opportunities for students to engage in the seven-step process of valuing.

The approach does not attempt to impose a particular set of values but allows the student to clarify his own position. The process of valuing, according to Simon and Raths, consists of seven sub-processes:

1. Choosing freely. If an individual is coerced to adopt a particular value, there is little likelihood that he will consciously integrate that value into his value structure.
2. Choosing from alternatives. Making a number of alternatives available to the individual increases the probability that the individual can choose freely.

3. *Choosing after considering the consequences.* Valuing is a *thoughtful process in which the individual* attempts consciously to predict what will happen if he chooses a particular value. Choosing impulsively will not lead to an intelligent value system.

4. *Prizing and cherishing.* According to Simon and Raths, we *should respect our values* and consider them an integral aspect of our existence.

5. *Affirming.* If we have chosen our values freely after considering the consequences, then we should be willing to affirm these values publicly. We should not be ashamed of our values but should be willing to share them when the occasion arises.

6. *Acting upon choices.* The values we hold should be apparent *from our actions.* In fact, the way we spend our time should reflect the values we cherish.

7. *Repeating.* If we act on our values we should do so in a *consistent* and repetitive pattern. If our actions are inconsistent with our values, then we should examine more closely the relationship between our values and actions. (Cf. J. Miller)

Thus, the values-clarification approach does not aim to instill any particular set of values. Rather the goal of the values-clarification approach is to help students utilize the above seven processes of valuing in their own lives; to apply these valuing processes to already formed beliefs and behavior patterns and to those still emerging.

THE TEACHER'S ROLE: *to use approaches and strategies conducive to eliciting student response and behavior for each of the seven sub-processes of the valuing process.*

To accomplish this, the teacher uses approaches which help students become aware of the beliefs and behaviors they prize and would be willing to stand up for in and out of the classroom. The teacher uses materials and methods which encourage students to consider alternative modes of thinking and acting. Students learn to weigh the pros and cons and the consequences of the various alternatives. The teacher also helps the students to consider whether their actions match their stated beliefs and, if not, how to bring the two into closer harmony. Finally, the teacher tries to give students options, in and out of class; for only when students begin to make their own choices and evaluate the actual consequences, do they develop their own values (Cf. Miller).

In their books Values and Teaching and Values Clarification Simon and his associates provide examples of classroom activities or value clarifying exercises (e.g. value continuum, "Twenty things you love to do," value grid). The teacher chooses from these examples or constructs original examples, always attempting to provide opportunities for students to engage in some aspect of the seven-step process. Such activities demand that the teacher create an atmosphere of trust and respect for others' ideas, an environment in which each student feels accepted by both the teacher and peers.

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EXAMPLE OF CLASSROOM MATERIAL FROM VALUES CLARIFICATION APPROACH

Strategy Number 49 - Cave-in Simulation*

Purpose

This simulation activity encourages students to think about important, and sometimes very scary, values issues: "What do I want to get out of life?" and "What do I have to contribute to my world?"

Procedure

The teacher has the students sit close together in one corner of the classroom, on the floor, if possible. He turns out the lights and pulls down all the shades. He puts a lighted candle in the center of the group. Then he explains the situation.

The class, on an outing to some nearby caves, has been trapped hundreds of feet below the ground by a cave-in. There is a narrow passageway leading up and out of the cavern where they are trapped. Night is coming fast and there is on one around for miles to help. They decide they form a single file and try to work their way out of the cave. But at any moment there might be another rock slide. The ones nearest to the front of the line will have the best chances for survival. Each member of the class will give his reasons for why he should be at the head of the line. After hearing each other's reasons, they will determine the order by which they will file out.

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*From: Simon, S., Howe, L.W., & Kirschenbaum, H. Values Clarification: A Handbook of Practical Strategies for Teachers and Students (New York: Hart, 1972), pp. 287-89.

The teacher concludes his scene-setting and instructions by saying, "So now we will go around our circle, one at a time, and each person will give his reasons for why he would like to be near the head of the line. Your reasons can be of two kinds. You can tell us what you want to live for; or what you have yet to get out of life that is important to you. Or you can talk about what you have to contribute to others in the world that would justify your being near the front of the line. Both types of reason will be considered equally; the things you want to live for can have just as much weight as the things you could do for others."

Each student gets a chance to offer his reasons. Students may pass, although in this situation a pass means the student is deciding to allow himself to be placed near the end of the line.

To The Teacher

This can be a very powerful activity. But it would only work if there is a great deal of trust in the group and they have already done quite a few values-clarifying exercises. If it is done too soon or before the trust level is established, students will avoid seriously entering into the simulation.

COGNITIVE MORAL DEVELOPMENT - KOHLBERG

Kohlberg is concerned with the traditional prohibition of schools from teaching values or "morality" normally felt to be the province of the home and church. In keeping family, church, and school separate, however, educators have assumed naively that their schools have been harbors of value neutrality, which is obviously inaccurate. The result has been a moral education curriculum which has lurked beneath the surface in schools hidden as it were from both the public's and educators' senses. This "hidden curriculum" has been best described by Waller, Jackson, Dreeben, Kozol, and Holt in the descriptions and analyses of schools. The hidden curriculum, with its emphasis on obedience to authority ("stay in your seat; make no noise; get a hallway pass" -- the feeling of "prison" espoused by so many students), implies many underlying moral assumptions and values, which may be quite different from what educators would call their conscious system of morality. What schools have done is to preach what Kohlberg calls a "bag of virtues" approach: the teaching of a particular set of values peculiar to this culture or to a particular subculture, by nature relativistic and not necessarily better than any other set of values. But the teaching of particular virtues has been proven to be ineffective. Kohlberg wishes to go beyond this approach in moral education and aim for moral development in a cognitive-developmental sense — toward what Piaget has addressed as an increased sense of justice and moral autonomy.

Moral development as defined by Kohlberg does not represent an increasing knowledge of cultural values; rather it represents the transformations that occur in the child's form or structure of thought or action. Kohlberg has found that the content of values varies from culture to culture; hence the study of cultural values cannot tell us how the person interacts or deals with his social environment. This requires the analysis of developing structures of moral judgment, which Kohlberg found to be universal in a developmental sequence across cultures. As Piaget and Kohlberg suggest, development (structural change) derives from the person's interaction with his environment, with his continuous attempts to organize social experience.

THE AIM: facilitation through each of the moral stages of development.

Kohlberg research across various cultures demonstrated to him that our moral reasoning develops over time through a series of six stages. The concept of stages of development (as used by Piaget and Kohlberg) refers to the structure of one's reasoning and implies the following characteristics:

1. Stages are "structured wholes", or organized systems of thought. This means individuals are consistent in level of moral judgment.
2. Stages form an invariant sequence. Under all conditions except extreme trauma, movement is always forward, never backward. Individuals never skip stages; movement is always to the next stage up. This is true in all cultures.
3. Stages are "hierarchical integrations". Thinking at a higher stage includes or comprehends within it lower-stage thinking. There is a tendency to function at or prefer the highest stage available.

The stages of Moral development are defined below:

1. Preconventional level*

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels either in terms of the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

Stage 1: The punishment-and-obedience orientation. The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being stage 4).

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*Reprinted from: Lawrence Kohlberg. "The Claim to Moral Adequacy of a Highest Stage of Moral Judgment." The Journal of Philosophy 70(18), 630-45; October 25, 1973.

Stage 2: The instrumental-relativist orientation. Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the market place. Elements of fairness, or reciprocity, and of equal sharing are present, but they are always interpreted in a physical pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.

II. Conventional level

At this level, maintaining the expectations of the individual's family group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting, and justifying the order, and of identifying with the persons or group involved in it. At this level, there are the following two stages:

Stage 3: The interpersonal concordance or "good boy-nice girl" orientation. Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereotypical images of what is majority or "natural" behavior. Behavior is frequently judged by intention - "he means well" becomes important for the first time. One earns approval by being "nice".

Stage 4: The "law and order" orientation. There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

III Postconventional, autonomous, or principled level

At this level there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level again has two stages:

Stage 5: The social contract, legalistic orientation, generally with utilitarian overtones. Right action tends to be defined in terms of general individual rights and standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinion". The result is an emphasis upon the "legal point of view", but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than freezing it in terms of stage 4 "law and order") Outside the legal realm, free agreement and contract is the binding element of obligation. This is the "official" morality of the American government and constitution.

Stage 6: The universal ethical-principle orientation. Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individual persons (Kohlberg, L. "From Is to Ought." In Cognitive Development & Epistemology. New York: Academic Press, 1971).

A major goal of the teacher who embraces cognitive developmental psychology is not simply to help students accumulate knowledge but to help them develop more complex ways of reasoning. In essence, the teacher wants to facilitate intellectual or cognitive development. Moral judgment is defined as that aspect of intellectual functioning which focuses on a person's ability to reason about moral questions. The purpose of moral education from a cognitive developmental framework therefore becomes the stimulation of the student's capacity for moral judgment.

THE METHOD: the facilitation of conditions for social interaction - the creation of dialogue with others.

The developmental conception of cognition assumes that mental processes are structures — internally organized wholes or systems which relate an idea to another. These systems or structures function according to logical "rules" for processing information or connecting events. The cognitive structures consist of active processes which depend on experience to produce change or development in the way the individual makes sense of the world. Cognitive development therefore results from the dialogue between the child's structures and the complexity presented by environment. This interactionist definition of moral development demands an environment which will facilitate dialogue between the self and others. The process of moral development involves both stimulation of reasoning to higher levels and an expansion of reasoning to new areas of thought. The more people encounter situations of moral conflict that are not adequately resolved by their present reasoning structure, the more likely they are to develop more complex ways of thinking about and resolving such conflicts.

The stimulation of moral development requires that the teacher create the conditions for specific modes of classroom interaction. Such interaction requires that students go beyond the mere sharing of information; they must reveal thoughts which concern their basic beliefs. The theory of moral development demands self-reflection stimulated by dialogue. The teacher within this framework must be concerned with four types of interaction: (1) student dialogue with self, (2) student dialogue with other students, (3) student dialogue with teacher, and (4) teacher dialogue with self. Ultimately the interaction-dialogue process is intended to stimulate student reflection upon one's own thinking process. It is the student's dialogue with self that creates internal cognitive conflict. The need to resolve such conflict eventually results in development.

The teacher initiates those conditions necessary to all subsequent interaction that develops at the teacher-student, student-student, and student-with-self levels. This prerequisite does not imply that the teacher is the center and controlling force of the moral education classroom. Rather, the teacher enters the moral education classroom with deliberate and systematic pedagogical skills and acts as a catalyst whereby interaction leading to development may take place. These interactions expose students to stages of thinking above their own and thus stimulate them to move beyond their present stage of thinking. Such a process may also result in the teacher's dialogue with self, since the teacher can also grow in such a process.

THE TEACHER'S ROLE: that of stimulating student self-reflection within the context of moral dilemmas.

The most common teacher behavior in Kohlbergian research has been the conducting of moral dilemma discussions with students. Such discussions require students to engage in moral reasoning and come in contact with stages of reasoning above their own. An example of a moral dilemma is that of Helga:

Helga's Dilemma

Helga and Rachel had grown up together. They were best friends despite the fact that Helga's family was Christian and Rachel's was Jewish. For many years, this religious difference didn't seem to matter much in Germany, but after Hitler seized power, the situation changed. Hitler required Jews to wear armbands with the Star of David on them. He began to encourage his followers to destroy the property of Jewish people and to beat them on the street. Finally, he began to arrest Jews and deport them. Rumors went around the city that many Jews were being killed. Hiding Jews for whom the Gestapo (Hitler's secret police) was looking was a serious crime and violated a law of the German government.

One night Helga heard a knock at the door. When she opened it, she found Rachel on the step huddled in a dark coat. Quickly Rachel stepped inside. She had been to a meeting, she said, and when she returned home, she had found Gestapo members all around her house. Her parents and brothers had already been taken away. Knowing her fate if the Gestapo caught her, Rachel ran to her old friend's house.

Now what should Helga do? If she turned Rachel away, the Gestapo would eventually find her. Helga knew that most of the Jews who were sent away had been killed, and she didn't want her best friend to share that fate. But hiding the Jews broke the law. Helga would risk her own security and that of her family if she tried to hide Rachel. But she had a tiny room behind the chimney on the third floor where Rachel might be safe.

Question: Should Helga hide Rachel?[1]

Stage 1: "If Helga lets Rachel in she might also get into trouble with the Gestapo".

Stage 2: "Helga shouldn't let her in because Rachel probably wouldn't let Helga in if she got into trouble with the Gestapo".

Stage 3: "Helga has an obligation to her family. She will really let them down if she gets them all in trouble".

Stage 4: "Helga has an obligation to obey the laws of her society".

Stage 5: "Friendship is not the issue. If Helga was really concerned about the problem in her society, she should be helping all the Jews in order to protest the government action. She should not hide Rachel unless she intends to hide other Jews and to make a public protest in opposition to putting Jews in concentration camps".[2]

Such a dilemma discussion may be discussed by the class as a whole or by small groups. Kohlberg and his colleagues have found that dilemma discussions stimulate moral development (stage change) when students at a variety of stage levels interact. Various additional strategies for teachers to stimulate moral development have been found: role playing, peer counseling, learning ethical philosophy, tutoring, interviewing, and moral discussions. However, the persons engaging in these intervention strategies had a sophisticated philosophical, psychological, and methodological conception of the "function" or role of teacher as a moral educator. Teachers who wish to engage in activities as described above must understand the complexity of the teacher role implicit in the research literature. For example, a good deal of miscommunication between teachers and students about values occurs not because teacher and student values differ but because the level of explanation is not appropriate to the student's level of moral development (Kohlberg and Selman, 1972).

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[1] This dilemma appears in the Audio-Visual Kit which accompanies the second edition of The Shaping of Western Society, a course in The Holt Social Studies Curriculum. Each one-semester course in the series contains six moral dilemmas developed at the Social Studies Curriculum Center at Carnegie-Mellon University.

[2] Galbraith, Ronald E., and Jones, Thomas M., "Teaching Strategies for Moral Dilemmas: An Application of Kohlberg's Theory of Moral Development to the Social Studies Classroom," Social Education, January, 1975.

By virtue of the teacher's own developmental difference as an adult he or she has a different social perspective, personal and emotional perspective, and probably a different moral reasoning level than the students. The teacher brings interpersonal and pedagogical skills into the classroom which hopefully reflect this more complex developmental pattern. Recognition of this difference is fundamental to all other areas of creating a climate within which student development can take place, since the teacher needs to be able to comprehend the perspectives of the students and thereby stimulate their thinking to more complex levels. The reverse of this process is not likely to be true, however. That is, the students may not have the ability to take the cognitive perspective of the adult.

It takes time for mutual trust and respect to evolve in the moral education classroom, especially among students who are at the preconventional level of moral reasoning. That is to say that development takes time. Certain activities like role plays and interviews require the group to cooperate in order to organize themselves effectively in deciding what to do and what is fair to expect of each other in accomplishing a task. For students to learn to evaluate their own discussions and role plays means that critical self-reflection and evaluation of others are encouraged in relation to developmental goals.

Creating an atmosphere of trust demands the capacity for empathy. Understanding what the students in the class are experiencing from their point of view is a critical aspect of developmental classroom. Cognitive developmental theory defines the structural aspect of empathy as social role-taking, or the ability to put oneself in the place of another and see the world through the other person's eyes. Taking the perspective of others is a necessary pre-condition for moral development. Selman (1976) notes that the link between intellectual development and moral development may be found in the ability of a person to take an increasingly differentiated view of the interaction between oneself and others. This process involves helping students to perceive others as similar to themselves but different in respect to their specific thoughts, feelings, and ways of viewing the world.

The teacher in a moral education class is the primary role-taker in the group. The ability of the teacher to take the perspective of each student is a vital "skill". It is all too frequent that during a teacher-student dialogue, the teacher is unaware of how the student perceives a given situation. This failure often leads to a belief on the part of both student and teacher that each is not hearing the other. In one sense this problem is a case of not communicating. Within a cognitive developmental framework this lack can be further identified as an instance of not understanding or not accepting a particular complexity of perspective taking. The onus of failure in this regard, however, must be placed on the teacher, since the teacher will most often be in a better position to take the perspective of the students rather than the reverse. At the same time the teacher will need to create conditions in which student-to-student dialogue helps to develop an increasingly more differentiated and integrated social role-taking perspective. Questions like, "What do you think so-and-so is thinking about this situation?" or "How would so-and-so think you would resolve this question?" are as important to the development of social role-taking as the question, "What do you think about the problem?"

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EXAMPLE OF CLASSROOM MATERIAL FROM COGNITIVE MORAL DEVELOPMENT APPROACH

Dilemma*

There was a case in court the other day about a man, Mr. Jones, who had an accident in his house. His child, Mike, was wounded in the chest. He was bleeding heavily, his shoes and pants were soaked with blood. Mike was scared. He began screaming until he finally lost consciousness.

His parents were scared, too. His mother began screaming, crying. She thought her child was dying. The father no longer hesitated; he lifted Mike up, ran down the stairs and went outside in hopes of getting a cab and going to the hospital. He thought that getting a cab would be quicker than calling an ambulance. But, there were no cabs on the street and Mike's bleeding seemed worse.

Suddenly, Mike's father noticed a man parking his car. He ran up and asked the man to take him to the hospital. The man replied, "Look, I have an appointment with a man about an important job. I really must be on time. I'd like to help you but I can't." So Mr. Jones said, "Just give me the car." The man said, "Look, I don't know you. I don't trust you." Mr. Jones told Mrs. Jones to hold Mike. She did. Then Mr. Jones punched the man, beat him up, took his keys and drove away toward the hospital. The man got up from the street, called the police, and took them to the hospital. The police arrested Mr. Jones for car theft and aggravated battery.

Discussion with Eleven-Year-Old

Mr. Blatt: What is the problem? Was the man legally wrong for refusing to drive Mr. Jones and Mike to the hospital?

Student A: It's his car, he doesn't have to drive.

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*From: Blatt, M., & Kohlberg, L. The effects of classroom moral discussion upon children's level of moral development. Chapter 38 in Kohlberg and Turiel (Eds.), Recent Research in Moral Development (New York: Holt, 1973).

Mr. B: Well, Mike was hurt. You said no, he's not legally responsible, because why not?

Student A: Because it's his car.

Mr. B: It's his car. It's his property, and he has the right of property and he can legally-

Student B: But a life is at stake.

Mr. B: Okay. It's not so easy. Like here is property, but here is life, so the conflict here is between life, Mike's life, or that man's car.

Student B: But if Mike dies, then that guy could be charged with murder, because, you know....

Student C: No, he couldn't (Argument over whether he could or could not be charged with murder.)

Mr. B: But do you people think this man has a right, a legal right, to refuse to give Mr. Jones the car?

Student D: Does that man have children, he probably has to support a family, he's got a family, he can't just-

Student E: So? He can always find a job-

Mr. B: The question is, do you think that the man who had the job, wouldn't he understand if you came up to him and said, "Look, I was here, I wanted to be on time, but I saw this boy bleeding, and I wanted to help him out." Don't you think he would understand? (Chorus of "yes" and "no").

Student F: No, because if you're supposed to go on the job-

Student G: You could make him show some proof.

Student F: Bring the kid there when he's well.

Mr. B: I don't know if they could charge him legally, but you're right; there's something very wrong with that, because what is this man doing? Which is more important: property or life? (Chorus of "life") Why? (Confused answers, on the principle that life is irreplaceable.) Life is something you can't replace, right? Everybody wants to live. Now this guy, what was he putting first, life or a job? What do you think is more important, Mr. B: (Cont.) losing a job and maybe getting another one, or saving a life? (Answers: "saving a life.") Helping to save a life. But this guy refuses to help Mr. Jones and Mike out, to take them to the hospital. What was he doing? He was putting his property before somebody else's life. He said, "This is my car." Mr. Jones asked him, "Look, I'd like you to lend me your car, I'll bring it back." The guy said, "No, I don't trust you."

Student A: Well, he didn't know Mr. Jones, maybe he didn't trust him.

Student D: What did he look like?

Student A: Yeah, I wouldn't trust nobody with my car.

Student H: Well, I would trust him if I knew him. (Confused comments about whether they would or would not trust somebody with their car.)

Student B: Would you care if you trust him or not?

Student E: Well, I wouldn't go so far as to beat him up and to take his car. He might still need it. (Conversation on beating up somebody.)

Mr. B: So what you're saying is, this man's value, what he thought was most important was his property. His property was more important to him that somebody else's life. You said legally he was right. Right? (Agreements) Can you say morally he was right? (Undistinguishable answers) What do you mean by morally? Can somebody tell us what is meant by morally?

Student C: It's - there's not a law but-

Mr. B: What kind of a law may be involved? It's not a legal law, although it may be, it doesn't have to be. What kind of law is it? What were you saying before, about your mother? What did she say?

Student B: God's law.

Mr. B. God's law, what does it say about killing?

Student B: Thou shalt not kill.

Students B and F: God's law is moral law.

Mr. B: What do you mean?

Student B: Cause this is the laws of his country and God has moral laws for everybody.

Mr. B: Oh, so what you're saying is - did you listen to what he's saying? Would you repeat what you said? It's very important.

Student B: God's law is for everyone and there's different laws in different countries, so God's law, his moral laws are for everyone.

Student D: God's laws include more people than laws down here, yes.

Mr. B: Now what you're saying is that God's laws are for all people regardless of where you live. And so, they're universal laws, right? They're for the whole universe, is that what you're saying. All right. Now you said, from the legal point of view he was right, from a moral point of view he was wrong. He had a legal right to refuse his property but no moral right to do so. Now what about Mr. Jones? Was Mr. Jones justified, from a legal point of view, in beating up the man and taking his car? (Chorus of "no") Why not?

Student B: Because there's a law that like, that guy's car, you know, he can say whatever he likes about it, he has a right to do what he wants with it, but with the moral law [Mr. Jones] was doing pretty good.

Mr. B: He was doing right? Do you agree with him? He says that Mr. Jones was doing right from a moral point of view.

Student B: But it still went outside God's law, going against the law. Thou shalt not steal.

Mr. B: So what you're saying is-

Student D: There's a problem. It's still stealing.

Student F: Yes, he should have asked him. If the man said no, that should have been the answer.

Mr. B: Did he have a moral right to beat up the man and take his car? (Chorus of "no") Why not?

Student F: He didn't have no right to do it.

Student B: There's another moral law....

Mr. B: Now, Mr. Jones was brought before the judge. Should the judge consider the circumstances and let Mr. Jones off free—(Chorus of "yes") or should he give him punishment and what punishment and why?

Student B: I'd give him a week. (Argument in which the following is distinguishable: Mr. B: "Why would you give him—? Student F: "Yes, he didn't hurt the guy." Student I: "It still was a car theft." Student F: "He's got to get out and support his family again.")

Mr. B: What is the reason for punishment? Why do you think he needs to be punished? And, should he be punished for what he did or to teach him next time not to do something like that?

Student B: Well, it [wouldn't] teach him to do that.

Student D: No, he'll go out and do it again if you don't—

Student B: If your son was bleeding you can't say if it happens again, if you're going to do the same thing.

Mr. B: What did you — what were you about to say?

Student F: He couldn't help it; he couldn't stand there; by the time some help came he could have been dead.

Mr. B: So what you're saying is, you wouldn't give him a big punishment?

Student D: I wouldn't give him one at all.

Mr. B: You wouldn't give him one at all. Why not?

Student D: Look, he couldn't help it that much for saving a life. He couldn't just stand there and—

Mr. B: What you're saying is to understand the situation he was in, the circumstance that he has a boy who was dying, his son was dying in his hands. And you would understand that he didn't steal to be greedy, he did it to save a life, and you'd understand this and you'd let him off because what he was doing, saving a life, was moral. Is that right? (Chorus of "yes") Now about punishment—Why do we give punishment? Why do we punish criminals?

Student B: Like I said, so they won't do it again.

Mr. B: Do you think that given the same situation, if he would get punishment, he'd do the same thing again? Well?

Student B: I think he would, too.

Student F: He'd probably go and be hysterical.

Mr. B: Is it a matter of being hysterical or a matter of saving a life again?

Student B: He'd be out of his mind.

Mr. B: He'd save a life again. Even if you were in your right mind-- And therefore, punishing him would not really teach him a lesson, would it?

Comment

The experimenter in the early portion of the transcript is endeavoring to get the students to sense a conflict between the legal and the moral. He endeavors to get students to see that the reasons which lead them to feel that the law is not the deciding element are general or moral, that they can relate to a moral universal moral law. The experimenter is attempting to translate the Stage 2 and Stage 3 thinking of the children into a Stage 4 level which is also compatible with Stage 5 reasoning and to develop a set of distinctions (moral versus legal, etc.) in terms of which there is some possibility of consensus across levels. This pattern of teaching, effective with the Study 1 children, may have been oriented to too high a stage and too high a level of abstraction for this group.

PUBLIC ISSUES PROGRAM - NEWMANN, OLIVER, SHAVER

THE AIM: to promote citizenship education through the teaching of a rational discussion process, utilizing public issues as the content of discussion.

Newmann, Oliver, and Shaver direct their approach to high school students capable of abstract and hypothetical thinking. The objective of their approach to citizenship education is to teach a rational discussion method which is seen as requisite to fulfilling the fundamental value of human dignity. Although human dignity is considered to be the most fundamental value of all, Newmann, Oliver and Shaver prescribe other basic values, called Creed Values, to be respected and applied as standards in making public policy. Individuals develop and justify their views on the basis of these values. The Creed includes values such as equality, majority rule, and due process. They see the Creed values as helping to define and suggest means for achieving the more basic value of human dignity. Public controversy is described as the manifestation of conflicts between the diverse values; between differing conceptions of human dignity. There is assumed to be much disagreement and ambiguity in the definition of human dignity, but they suggest two facets which are necessary for its fulfillment: freedom of choice (pluralism) and rational consent. Newmann says each person harbors some vision of fulfillment, some vague definition of human dignity. There is a pluralism of conceptions of human dignity. A critical aspect of dignity is the freedom of the individual to choose among the alternative conceptions. For this reason, preserving and encouraging diverse alternatives is a requisite for human fulfillment.

The second concept of human dignity, rational consent, is considered equal in significance to freedom of choice as a requisite to human dignity. Rational consent is a process by which to deal with conflicts arising out of the pluralism they advocate. It affirms the right of each individual to have a voice in decisions affecting oneself and requires persons to clarify and justify their views on public issues through reasoned discussion. The consent aspect involves citizen involvement in forming public policy through majority rule. The right of the minority to resist majority decisions is granted if the majority denies unalterable rights to life, liberty, and the pursuit of happiness without due process. The rational aspect stresses reasoned discussion as a means of developing a personal position on issues and dealing with disputing parties.

THE METHOD: the rational discussion of public controversy.

Through dialogue, individuals are to clarify and develop positions on public policies. The rational discussion method involves a number of elements. First, there must exist a problem-solving attitude toward the function of dialogue. Honest inquiry, where one modifies one's position in response to persuasive points, differentiates this type of discussion from one in which the aim is merely to unload feelings and opinions or win and persuade. The discussion is looked upon as a means for participants to figure out and develop their beliefs and justifications.

A rational justification requires an awareness of certain concepts and skills. One must be able to distinguish between factual, definitional, and value disagreements relevant to policy issues. A factual dispute is over what the world is like, was, or will be; a definitional dispute is over the meaning of specific words; and a value dispute is over what ought to be or what is "good". One must also be able to employ intellectual strategies for dealing with each type of issue, such as providing evidence to support factual claims, defining terms by example or criteria, and using anologies to resolve value conflicts. An analogy is "an authentic or hypothetical situation introduced to test the consistency and extent of one's value or policy judgment on a original situation". It should involve the same conflicting values as the original case, but elicit a denial of the value initially supported. The resultant feeling of being inconsistent forces one to seek criteria by which to differentiate the two situations characterized by the same conflicting values. This should then lead to a qualified decision which will anticipate future cases and how to deal with them.

As part of the clarifying process, individuals must also become aware of the complexities and ambiguities in the concepts and values which they use to justify their views. Newmann has identified five substantive areas — morality-responsibility, equality, consent, welfare-security, and property — where controversy focuses. Shortcomings in a position are often due to a failure to understand and to make distinctions in these areas, such as the difference between legal and moral rights, or equality construed as the same treatment versus equitable treatment.

Lastly, a rational discussion method involves learning skills for moving the discussion along, called critical or reflective thinking strategies. These include raising questions of relevancy, questioning the reliability of sources for factual knowledge, explicitly stating the issue under dispute, stipulating and conceding points, and summarizing different positions. "It is assumed that mutual exploration with others will contribute to the sophistication of one's own position and that even though at the end of discussion no definitive solution has been reached, the effort will have been productive if it brings increased complexity in justifying opposing positions". The value of rational analysis of controversy lies in developing intellectual power for understanding impinging controversies, a condition for effective participation in the consent process.

THE TEACHER'S ROLE: to be actively involved in the creation of conditions for discussion and teaching discussion skills.

The teacher's major responsibility is to help students engage in the rational discussion process. As students engage in solving the problem of public value conflict (public controversy) the teacher needs to direct students to gather appropriate data and utilize intellectual strategies to resolve points of difference. Justifying one's position is heavily relied on in this process, and the teacher must help students learn intellectual strategies such as using analogies, identifying types of issues, asking for evidence, pointing to inconsistencies, making distinctions in substantive concepts. Discussion skills such as listening and responding to points, stipulating questioning relevancy, and summarizing positions must also be encouraged. The teacher must be able to choose appropriate public issues, provide enough relevant data to begin the discussion process, and construct model analogies from which students may begin to develop their own.

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EXAMPLE OF CLASSROOM MATERIAL FROM AMERICAN PUBLIC ISSUES PROGRAM

A Tale of the Tuscarora: To generate electric power, a state agency plans to flood an Indian reservation.*

On April 17, 1958, William Rickard sat in jail in Niagara Falls, N.Y., and cursed at the bars around him. What good were treaties, promises, agreements, or civil rights laws? It seemed to Rickard that he was caught in a grim but familiar play, fighting a battle he had no chance of winning. How could a tiny band of American Indians hope to defeat the New York State Power Authority, and its energetic and powerful director, Robert Moses?

Early in 1958 Mr. Moses had announced a vast project to harness Niagara Falls for the production of electricity. The generators and other facilities were to cost $750 million, but would ultimately provide power at great savings to the entire state and the whole Northeast. Moses proclaimed an ambitious and rigid construction schedule, to begin immediately. He urged citizens to support the project.

As the full plans were revealed, it became clear that some people would see no benefits at all in the plan. About 1,300 acres of the Tuscarora Indian Reservation (one-fifth of its area) were to be flooded to form a reservoir against dry seasons in the main river. The reservation site involved about 175 Indians living in 37 houses. The only alternate site for the reservoir was in the town of Lewiston. It included a million-dollar school, two cemeteries and about 350 homes.

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*From Newmann, F.M., and Oliver, D.W. Clarifying Public Controversy: An Approach to Teaching Social Studies. (Boston, Little, Brown, 1970), pp. 229-232.

During preliminary work on the project plans, engineers had visited William Rickard's father, Chief Clinton Rickard, to ask permission to test soils on Indian land. They assured him that there was nothing behind their request except a need for complete maps of the area. The Chief called a council, which refused permission and made clear that the Indians were not prepared to "sell, lease, or negotiate for any land transactions of any kind." The Indians heard nothing more until they read in the papers that 20 percent of their reservation was to be flooded. Several months later they learned at the last minute that hearings on the subject were to be held the next day before the Federal Power Commission in Washington. Chief Rickard dispatched his son William to Washington.

Rickard explained to the commissioners that the reservation was not for sale, that its "inalienable" use had been guaranteed by 18th-century treaties, and that according to tribal religion, the land "did not belong to us, we were only the custodians of it, and we were to preserve it for the coming generations. As such the land cannot be sold and is priceless; there can be no value placed upon it."

Soon afterward, Mr. Moses tried to persuade the Tuscaroras with an open letter:

> ...Obstructions in the way of the project have already caused unconscionable economic loss to the whole state. Absence of cheap power is aggravating the general business recession. Ten thousand constructions jobs which will be provided when the project is fully under way are badly needed to offset rising unemployment. You yourselves have as much at stake as your neighbors, since the local industries where most of you are employed cannot invite much longer the economic difficulties resulting from increased power costs and uncertainties as to the completion of the project.... It will be necessary in the very near future for our engineers to enter your property. ...We are carrying out an urgent project of vital public importance, under State and Federal law. We have no more time for stalling and debate....

In case his persuasion failed, Mr. Moses also had a bill passed in the New York State Legislature giving the Power Authority the right to confiscate, without any prior legal procedure, any land needed for the project. The Authority had merely to file a map of the territory with the State and deposit with the State Comptroller a sum equal to the land's market value.

But Tuscaroras began to fight through the courts. With trials still pending in April 1958, it came as a shock to the tribe to hear on the radio that Power Authority surveyors were to enter their land under police protection the next morning. True enough, ten carloads of State troopers, deputy sheriffs, and plainclothesmen arrived the next morning, armed with tear gas and submachine guns, to protect the handful of surveyors. The Indian women were greatly upset, and wept at the prospect of losing their homes. Many lay down in front of the trucks, while others gave way to their feelings by punching and scratching the officers. Two Indian men were jailed on charges of "unlawful assembly," and the leader of the demonstration, William Rickard, was charged with disorderly conduct and dragged to the paddy wagon.

As the agents of Mr. Moses finished their first day's surveying, William Rickard sat in a dark cell wondering where his tribesmen could turn now.

Questions For Discussion

1. Establishing Rights to Property. What rights should the Tuscarora and the New York State Power Authority have to the disputed territory on the Indian Reservation?

An Analogy: Fogg Island is a small island off the Carolina coast. It is densely wooded except for about five acres of lush fields and a mile of sandy coastline. Most people on the mainland thought it deserted , but "hermits" were rumored to live there who went on "rampages" shooting wild game. In reality, the island was populated by two peace-loving brothers in their early sixties, Alvin and Calvin Hermit, who had lived there alone for forty years. They spend most of their time cultivating a vegetable garden.

During two weeks in the fall the brothers' quiet was distrubed by hunters who came annually to hunt the deer, pheasant, and rabbits that are so abundant on the island. The Hermit brothers resented these intrusions but they did little about it, because the hunters actually had fired at the brothers when they tried to stop the shooting.

That was the condition of Fogg Island until Leroy Smith decided to make it into a resort. Upon careful investigation, Leroy found that the federal government thought it was under state jurisdiction and the state thought it was under federal jurisdiction. Neither government cared to become involved in determining how it was to be used. Smith then hired an attorney who composed a legal-sounding letter to the Hermit brothers, informing them that they would have to vacate because they had no legal claim. Letters were also sent to the hunters (who were actually wealthy oilmen from Texas).

The Hermit brothers were shocked when they heard that they were supposed to leave the island. Alvin immediately wrote to his cousin Thomas in New York, who was a prominent clergyman in the Ecumenical Church. Thomas quickly viewed the island as having a great deal more potential for the good of humanity than it would have as a vacation resort, or, for that matter, as a haven for his two unsocial cousins. He wrote back saying that he would be glad to find lawyers for them, but they would have to join his church and work to make the island into a religious retreat for clergymen and laymen who wanted to get away from the hurlyburly of city life.

Alvin and Calvin refused to go along with Thomas. But Thomas had become engrossed with his idea. Because no one had clear rights to the land, including his cousins, he thought, why not work to obtain it for the church?

Jonathan Pembroke heard of the dispute over the island and had a vague hunch that he had heard of this island before. One day he dug through some old papers and found a very old parchment, which stated that the chief of a small Indian band who had once lived on the island sold it to James Pembroke, who had later deeded it to George Pembroke. Jonathan was a direct descendant of these Pembrokes.

"Ha," thought Jonathan, "the island clearly belongs to me. There is no legal basis for anyone else's ownership. Of course, the deed is not made out to me, but it was clearly my relatives who bought it from the Indians. If it hadn't been for them, it would still belong to the Indians."

So the dispute over who owned Fogg Island grew. No one dared take the matter to court, because no claimant was sure enough that he could win, and none knew what court had jurisdiction. At first all wrote nasty threatening letters to one another. Finally, all agreed to meet and talk. The basic arguments follow:

> The Hermit brothers: "We have lived on the island for forty years. During that time no one bothered us and we bothered no one else. We care for the land and leave it pretty much in its natural state. At the very least, we have a right to live out the rest of our days there without being disturbed."
>
> J.P. Oildrip, a hunter: "We consider the island our private game preserve because we have used it, without incident, for many years. We let the old Hermit brothers stay there as long as they don't bother us. Anyone who tries to claim it is going to contend with some first-rate sharpshooters."
>
> Leroy Smith, resort king: "I have already invested considerable money having the island surveyed and interested some investors in its possibilities as a vacation and resort area. This is the best purpose to which it can be put, because it is uneconomical to farm, and it would allow the maximum number of people to enjoy its fine beach and quiet woods."
>
> Thomas Hermit, clergyman: "The best purpose to which the island can be put is something that is obviously in the public good: a religious retreat. My close relationship to Alvin and Calvin has some bearing on my claim on the island."
>
> Jonathan Pembroke, descendant of original "owner": "The parchment, establishing me as heir to the original owner, clearly gives me the right to the land."

What general criteria for owning land are implied by the various people involved in the dispute? Which seems to make the most persuasive case for legitimizing his ownership? How would you apply these criteria in settling the Tuscarora dispute?

The need to make decisions and value judgments arises at virtually every level of human existence. No one, whether student, teacher, plumber, politician, judge, cab driver, scientist, magician, or philosopher, can avoid dealing with personal or social issues. Nor are the skills and knowledge to deal effectively with such issues the monopoly of any one group of educational specialists or of any one discipline.

The Canadian Public Issues program aims at providing a rational method for developing these skills in students. The authors of Canadian Public Issues believe that other moral education programs are too far removed from the actual situations we face and that moral decision-making must take into account the actual situation in all its complexity. The C.P.I. program believes that one ought to first begin with the consideration of an actual case of ethical controversy, then determine the moral principle operative in that case, and not begin with a general moral principle to be applied to situations of a certain type in which a moral decision is to be made.

THE AIM: to develop discussion skills in students to enable them to deal with matters of ethical or normative controversy and to develop a Canadian Social Studies program.

Basically the program has two goals. The first is to enable students to gain an understanding of the society in which they live through the active discussion of its major social conflicts. The second, which in practice is inseparable from the first, is to enable students to acquire those skills necessary for the analysis, discussion, and resolution of such conflicts or issues.

Two important points must be made in this regard. First, more than cognitive skills and discursive reasoning are involved. The very nature of the material treated invites affective elements, such as feelings and attitudes, which play active roles in determining ethical positions. The program is thus not just a set of logical exercises but attempts to account for the complexity of moral deliberation and action. Second, the development of skills does not mean that students are taught to arrive at correct positions. One cannot literally "teach" someone what is right. It is a basic assumption of the program that the process of determining right is the goal of any program in social ethics. Ethical positions are not to be foisted upon students. The onus is on students to attempt to arrive at a position on the controversial issue which they consider acceptable.

Since its inception in 1969 the CPI program has developed a series of case-study units in paperback format with topics chosen from areas of greatest current social interest and relevance. The units already published deal with problem areas such as Canada-U.S.A. relations, labor-management relations, French Canadian separatism, rights of native people, human life and the state, government and education, youth in society, police methods, the current status of women in Canadian society, and Canada's ethnic minorities.

THE METHOD: the use of a "strategic" reasoning discussion model.

A general 'means-end' or 'strategic' reasoning model has been devised for use in the program. This model identifies the various factors required for considering and deciding upon value issues. As such it also serves as an analytical device for teachers and researchers in that it presents those concepts needed to analyze how in fact people do deal with problems. There are six factors represented in this model:

1. The recognition and formulation of specific goals in the context of a value system. Goals are never set up in isolation from other values and goals. For example, as much as we value clean air and find pollution undesirable, we also value those products derived from polluting industries. Obviously we must strike a balance between the two conflicting values in dealing with problems of pollution.

2. The recognition and formulation of relevant conditions. These are the material conditions, including political, social, and economic conditions, that affect that attainment of the specific goals either positively or negatively. Knowledge of scientific facts and principles enters here, as does perception and understanding of the positions of all individuals and groups involved in the issue.

3. The recognition and formulation of competing strategic or means-end principles. These principles constitute the basis on which are constructed the various alternative policies that can be used in dealing with the issues at hand. Any policy that we adopt will rest on the belief that it will establish the conditions that constitute the most effective, acceptable means for achieving the goals. In any situation, we are likely to be confronted with a choice among a number of possible courses of action, each of which rests on a general means-end principle. It is usually helpful to list the competing principles or courses of action and to estimate the degree to which each of them can be expected to establish the necessary conditions for achieving the desired goals. That is, by comparing the various principles we then see which one is most likely to bring about a particular goal.

4. The computation and striking of balances between competing principles. Given the alternative courses of action stated in (3), on the basis of our own value system and preference, a choice is made of the principle expected to achieve the desired goal most closely and satisfactorily. In choosing the sort of action we consider appropriate - that is, in deciding on means - we are applying a principle of action in which our own values as well as objective expectations are implicit.

5. Deciding upon a best course of action. 'Therefore, I shall use means X (or Y or Z)'. The inference drawn here is not a deductive inference but an instance of a distinctive kind of moral inference or moral reasoning. We cannot make moral decisions simply by mathematical formula; we must always affirm a value position or value preferences in doing so.

6. Acting - that is, taking the necessary steps to perform means X (or Y or Z).

THE TEACHER'S ROLE: the creation of a classroom atmosphere conducive to free discussion and exchange of ideas.

The teacher must be open to student ideas and their challenges. The teacher is not expected to have all the answers since public issues cover a wide range of topics and no one can be expected to have all the knowledge relevant to those issues. Both the teacher and the class must accept that there are no absolutely right answers and be prepared to cope with the ambiguity inherent in this condition. It is the teacher's task to lead students to a position of being able to justify their views, to critically assess the evidence,and to test the validity of their position in the light of new evidence.

The teacher may need to choose several teaching postures during the course of a discussion or series of discussions. Examples of such postures are:

1. The neutral objective mediator - does not take a position on an issue but states arguments on both sides, summarizes the discussion,and requests student clarification of their own positions during discussion. The teacher is also a resource person in this role.
2. The socratic approach - this requires that the teacher not take a firm position but rather requires the probing of student dialogue by raising questions not asked by others in the class. Here the teacher attempts to expose weaknesses and inconsistencies in everyone's arguments.
3. The devil's advocate - takes the point of view in opposition to the majority, as vociferously as necessary.
4. Removed observer - teacher does not take part in the discussion at all. This is often used when the teacher feels that his or her presence will be inhibiting to the initiation of continuation of discussion.

REFERENCES

Four units are available from General Publishing Company: M. Levin and C. Sylvester, Foreign Ownership; P. Bourne and J. Eisenberg, The Law and the Police; J. Eisenberg and G. MacQueen, Don't Teach That;

and M. Levin and C. Sylvester, Rights of Youth. The following units are available from Publications Sales, OISE: M. Levin and C. Sylvester, Crisis in Quebec; J. Eisenberg and H. Troper, Native Survival; C. Sylvester and M. Harris, On Strike!; J. Eisenberg and P. Bourne, The Right to Live and Die; P. Bourne, Women in Canadian Society; and H. Troper and L. Palmer, Issues in Cultural Diversity.

EXAMPLE OF CLASSROOM MATERIAL FROM CANADIAN PUBLIC ISSUES PROGRAM

2 Special Status or Equality?*

The St. Regis Mohawks

When is a treaty not a treaty? Some native people would claim that a treaty is not a treaty when native people would benefit from its application. Take the case of Jay's Treaty for instance. In 1794 Britain and the United States signed Jay's Treaty in an effort to settle many of the disputes that remained between the two nations after the American revolution. An important part of the treaty drew up an acceptable border between the young United States and its neighbor, British North America.

Unfortunately for the Mohawk Indians of the upper St. Lawrence River, the new international border ran through their ancestral land holdings. The treaty negotiators, recognizing the difficulties the new border might have for the Indians who traveled and traded throughout the border region, included a clause granting Indians special exemption from customs and tariffs. Article III of the treaty states:

> No duty or entry shall ever be levied by either party [Britain or the United States] on paltries brought by land or inland navigation into the said territories respectively, nor shall Indians passing or repassing with their own proper goods and effects of whatever nature, pay for the same any impost or duty whatever. But goods in bales or other large packages unusual among the Indians shall not be considered goods belonging bona fide to Indians.

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*From Eisenberg, J., & Troper, H. Native Survival (Toronto, O.I.S.E., 1973), pp. 23-32.

The Indians interpret Jay's Treaty as giving them the unchallenged right to carry their personal goods back and forth across the border without interference.

However, according to parliamentary practice, treaties can apply inside Canada only after the Canadian Parliament votes them into Canadian law. Since Jay's Treaty was drawn up by Britain and the United States more than seventy years before Confederation, Canadian Parliament never voted to enact the treaty. Canada is bound by international aspects of the treaty, such as border lines agreed to between Britain and the United States, but it is argued that this does not apply to those matters that are internal Canadian affairs, such as customs duties.

To the Mohawk Indians of the St. Regis Reserve on the St. Lawrence River at Cornwall, Ontario, the rights granted by the customs provision of Jay's Treaty are more than just a technical point of law. It affects their day-to-day life. The Canada/United States boundary cuts through the St. Regis Reserve. Indians carrying personal goods into the United States are exempted from duties; Indians moving north are not.

In 1956 a member of the St. Regis Reserve, Louis Francis, bought a used washing machine in the United States. When he arrived at the Canadian border his washing machine was seized by customs officials because Francis would not pay the required duty. Francis took his case to court and it went all the way to the Supreme Court of Canada. The court ruled that the Canadian government is not bound by Article III of Jay's Treaty, because Canada has not ratified the treaty, and payment of customs duties applies equally to all persons living in Canada.

Although the federal government won this 1956 customs case, it did not carefully enforce the customs regulations for twelve years. In 1968 customs officials began a more systematic check of cars and persons crossing the Seaway International Bridge at Cornwall, and the Indians grew angry as members of the St. Regis Reserve were being stopped for inspection.

On December 18, 1969, a protest demonstration to dramatize the Indian concerns took place on the Canadian side of the Seaway International Bridge. With television crews, reporters, and photographers milling about, St. Regis Indians set up a road block across the bridge for three hours. The St. Regis Mohawks were joined by Kahn-Tineta Horn, a 26-year-old Mohawk Indian woman from the Caughnawaga Reserve near Montreal. She was well known across Canada as both a fashion model and an Indian rights activist.

After traffic backed up for some distance along the road leading to the bridge, Cornwall police moved in to clear the road. The Indians refused to lift their blockade and a scuffle broke out. Forty-nine Indians were arrested for obstructing traffic, including Kahn-Tineta Horn, who was also charged with carrying a concealed weapon - her knife. Bail for most of those arrested was paid by the St. Regis Indians at $25 each. Kahn-Tineta Horn's bail was set at $300. Eventually all charges were dropped on a legal technicality.

Two weeks later, on January 5, 1970, the Indians again dramatized their protest. Leading a small band of Mohawks, Kahn-Tineta Horn arrived at Canadian customs on the bridge from the United States. She declared the goods she bought in the United States - a peace pipe, an Indian headband, and some groceries - but ignored the duties demanded by customs officials and walked through the customs station accompanied by a dozen Mohawk men. When reporters later asked the customs officer why he did not detain Kahn-Tineta Horn, he replied, "I couldn't very well tackle her."

A four-year-old Mohawk boy, Alex Burns, did not give customs officials as much trouble. Within an hour after Kahn-Tineta Horn disregarded the demands of the customs officials, three RCMP constables from Long Sault arrived to assist the customs officials, should it become necessary. As the RCMP stood by, Alex was stopped at the customs post. He had just pulled a box of groceries, containing sugar and bananas, across the bridge on his sled. Alex and his father refused to pay duties on the $12.94 worth of groceries and in accordance with federal customs regulations the goods were confiscated.

That day the actions of the customs officials and RCMP officers were not consistent. Two other Mohawk children passed through customs with a sled loaded with groceries as officials and police claimed not to see them.

Both sides had made their point. Customs officials claimed they had applied the customs regulations equally to Indians and non-Indians. Kahn-Tineta Horn, in a telegram to Prime Minister Trudeau, immediately following her violation of customs regulations, stated that through her action the native people had again asserted their rights as granted in Jay's Treaty.

Two days later, on January 7, 1970, an hour-and-a-half-long meeting was held in Ottawa between then Minister without Portfolio Robert Andras and a delegation from St. Regis Reserve on Jay's Treaty issue. Dressed in traditional Mohawk clothing the delegation demanded the recognition of native rights as set down in Jay's Treaty of 1794. While the minister conceded that the Indians had legitimate grievances, he felt the solutions lay in consultation not demonstration. Any solutions would take time to find. In the meantime he suggested to the native people that they not rely on three-century-old treaties for their rights but take steps relevant to the present. He suggested that some native people be elected to parliament. The delegation returned to St. Regis. Jay's Treaty has still not been ratified.

The Issues

- Should the Canadian government ratify the Jay's Treaty provision exempting native people from customs duties?

Historical Context

- After Confederation in 1867, was the new dominion committed in any way to continue respecting all treaty obligations made by Britain?
- Was the Canadian government justified in accepting existing criminal and civil law codes and international treaty obligations while rejecting the obligation to fulfill treaty commitments made to its citizens?
- Do you believe that the native people had an historical right to bring their personal goods into Canada unhindered? Do you believe they should still have that right? Why?

- Should the native people have been compensated for the loss of their special privileges? Why?
- Do you believe that changed political situations entitle governments to reject agreements or obligations made by a previous government?

Parallel Situation I

After the 1917 Russian revolution, the new Soviet government brought about sweeping changes in social and economic policy. These were radically different from the policies of the deposed Czar. One of these changes was the nationalization of the mining industry in the Soviet Union, including holdings of Canadian investors. The new Soviet government claimed it was not bound by agreements made between the old Czarist government and foreign investors. Those Canadians affected by the change protested but they could not hope to save their original investments or win compensation from the Soviet government without the agreement of the Soviet government. After more than fifty years the issue is still not settled.

- Was the new Soviet government within its rights to violate older agreements?
- Were they justified? Why?
- Do you believe that the investors had a right to expect compensation?
- Does this case parallel that of the native people? If so, how? If not, why not?

Parallel Situation II

In the peace settlement after the American revolution the new American government agreed to compensate loyalists who had left the United States or who had otherwise lost property during the course of the revolution. It was left to the separate states to supply the necessary funds to compensate the loyalists. Some states, however, were reluctant to pay. Until the Americans paid, the British threatened to keep troops stationed in fortified trading posts in the Ohio Valley, officially part of the United States. However, as part of Jay's Treaty the Americans agreed to act more effectively in settling loyalist claims. The British left on schedule; the Americans never fully settled the loyalist claims.

- Do you believe that people who lose property as a result of war should be compensated?
- Should they be compensated by the victor evey though they supported the loser?
- Should the Americans have been forced to uphold their side of the agreement? If so, how?
- If the Americans did not fulfill an agreement that they ratified, is there any reason to expect the Canadian government to fulfill an agreement it did not ratify? Why?
- Do you believe that both the native people and the descendants of the loyalists have continuing grievances? Just the descendants of the loyalists? Just the native people? Neither? Justify your choice.

Customs Regulations

- In the St. Regis case, the Indians demanded that their right to exemption from customs duties be reinstated. Is this a legitimate demand?
- Since the government did not enforce customs regulations for twelve years between their 1956 victory in the Francis case and 1968, does this make the position of the native people stronger? What if the government had not enforced the regulations for one hundred years? For one year?
- If the native people are to be exempt from customs duties, should it once again be without interference of customs inspectors? Should they be exempt from customs for all personal goods, such as
  - fish caught for food in the United States, to be eaten in Canada?
  - pelts from animals caught in the United States, but to be sold in Canada?

- groceries purchased in the United States?
- a car for personal use?
- marijuana, illegally purchased in the United States for personal use in Canada?

On what grounds do you support your answer in each case?

Special Privilege

- If the Canadian government ratifies the provisions of Jay's Treaty granting exemption from customs duties to native people, the native people would gain a privilege denied all other Canadians. Is this just? Why or why not?
- Do you agree that the customs exemption for native people was included in Jay's Treaty to meet specific problems in 1794 and has little or no relevance to Indian life today?
- Do you believe that because a person is born an Indian he is entitled to special considerations? What are the arguments for and against special consideration?
- Do you think native people should be "beyond the law" in other areas such as hunting and fishing regulations, compulsory education of children, and taxes and death duties?

Parallel Situation III

Among the many international treaties now governing formal relations between the United States and Canada are treaties protecting migrating birds from hunters, especially those hunting for sport. In order to meet its obligations under these international treaties, the Canadian Parliament enacted the Migratory Birds Convention Act. However, for years prior to the Migratory Birds Convention Act, land treaties between Indians and the federal government had specially exempted Indians who hunted birds for food from any hunting regulations.

In 1964 in the Northwest Territories an Indian names Sikyea was charged with shooting a duck out of season contrary to the Migratory Birds Convention Act. Sikyea was not hunting for sport but for food. Since 1959, when Sikyea spent time in Edmonton for treatment of tuberculosis, he and his family had suffered financial hardships. They lived on welfare and Sikyea did a little trapping of muskrat to earn extra money. On the day he was discovered with the duck, Sikyea, equipped with a small tent, his gun, and traps was on his way into the bush for a two-or three-week trapping trip.

Sikyea claimed that he was exempt from the hunting regulations of the Migratory Birds Convention Act. He argued that the land treaty between his people and the federal government specifically allowed the Indians to hunt for food at any time regardless of any game regulations that might be passed later. The case went to the Supreme Court of Canada, which ruled Sikyea guilty. The Migratory Birds Convention Act, the Court explained, took precedence over any treaty with the Indians.

Ironically, the hunting season in the Northwest Territories for the type of duck that Sikyea shot for food is in effect at the time of year when these ducks have already migrated south.

- Do you believe that Sikyea was within his rights to shoot the duck for food? Why?
- Should he be granted special hunting privileges that are denied other Canadians?
- Should other people who must hunt for food be exempt? Why?
- Are Indians entitled to compensation for losing their rights under the Migratory Birds Convention Act?
- Should the Indians have their traditional hunting rights reestablished outside of the Migratory Birds Convention Act?
- How do you explain the fact that the Indians lose their right to bring goods across the border duty free because the Canadian government did not ratify an international treaty, and they lose their hunting rights because the government did ratify an international treaty?

Alternatives

- If you were an Indian, how would you respond to the loss of rights as a result of government action or inaction?

  Would you

  - not want special rights not granted other Canadians and be glad the special rights are gone?
  - attempt to influence the government to change its position through legal protest?
  - resort to civil disobedience if all legal protest failed?
  - continue to hunt for food or carry foods into Canada regardless of regulations?

COMPONENTS OF MORAL THINKING - WILSON

THE AIM: the study and exercise of those principles and reasoning skills which define the method of moral deliberation and action.

For John Wilson "being reasonable in moral education" is to direct attention to those rules, principles, or standards in virtue of which we can say that one moral belief is better than another. Wilson has isolated a set of qualities which are contained in the notion of 'being reasonable in morality'. The main headings for these moral components are:

1. Treating others as equals: that is, giving the same weight to the wants and needs of other people as to one's own.
2. Awareness of one's own and other people's emotions.
3. Awareness of the 'hard' facts relevant to moral decisions.
4. Bringing the above to bear on particular situations, so as to decide and act in accordance with them. (p. 28 A Teacher's Guide to Moral Education)

The approach is aimed not at the content of particular moral beliefs but at helping student develop a methodology for working through moral problems. This approach is based on the assumption that there is a method of doing morality well, just as there is a method of doing science, history, or literature well. The challenge for the moral educator is to be clear about (a) just what are the skills which are requisite to 'doing morality' well and (b) the criteria by which one can assess whether or not these skills have been learned.

The approach is based not only on definitions of reason and methodology but an assumption that feeling, prejudices, and dispositions are central to moral reasoning and hence to moral education.

> "The concept of moral education demands more than just a set of overt (perhaps conditioned) movements. It demands more than intentional behavior, since we are interested in a person having the right sort of intentions, reasons and motives. It demands even more than this, since we are interested in a person's disposition or state of mind, from which his reasons and motives and hence ultimately his behavior will flow." (p. 67, Introduction to Moral Education)

THE METHOD: the selective use of (almost any) educative techniques that aids students in their development of the different components of moral reasoning.

Wilson makes it clear that all educative (as distince from indoctrinative) techniques are relevant to some extent. Their relevance is based on the degree to which the techniques contribute to the exercise of specific moral components (such as empathy, awareness of 'hard facts', etc.) by students with specific cultural and academic backgrounds. The claims that Wilson makes about the nature and role of 'reason' in moral deliberation are based to some extent on his concerns for (a) a more adequate notion of 'authority' for persons making moral choices, (b) theoretical clarity about the forms of thought/ the logic underlying sound moral deliberation. Wilson writes that "what we need first to agree about is not some specific authority or set of values, but about the rules or principles by which we are to judge" (Introduction to Moral Education, p. 26). In sum, educating people in the activity of moral deliberation is not to extract 'right answers' or claims to authority but to teach them what counts as 'a good reason' in morals. He isolates 3 rules of procedure in the search for good reasons in morality (and other subjects) (p. 76).

1. We should stick to the laws of logic.
2. We should use language correctly.
3. We should attend to the facts.

The methodology also includes examination of feelings and dispositions. Wilson makes some succinct points about the relationship between reason and emotion in the methodology of moral deliberation.

(1) We are Not saying

(a) that all moral (or other) decisions should be worked out by a conscious process of ratiocination.

(b) that showing a person how to act or think reasonably will, in itself, actually get him to do so.

(c) that human beings always act or think reasonably.

(2) We are saying

(a) that there are some criteria of success (good reasons, grounds, evidence, ways of justifying) for moral thought and action, i.e. that there is such a thing as 'being reasonable' or 'behaving justifiable' in morality.

(b) that people ought to be reasonable about moral matters, since this only means that their thought and action should be justifiable - that is, it must measure up to the reasons in which the justification consists.

(c) that, although a person can act virtuously or well without being able to give a clear account of the reasons for his action, it is plain that part of what is meant by a person 'acting well' is that certain reasons (e.g. others interests) operated in him, and not certain other reasons (e.g. to make the other person look bad).

(d) that to be educated in an area means (at least) to be more aware of what reasons are to be used in that area, and how to use them in particular cases. (pp. 33-34 in A Teacher's Guide to Moral Education)

THE TEACHER'S ROLE: (a) to take an active role in teaching the components of moral reasoning and (b) to be aware of the effects of his or her own psychological dispositions on the kind of learning that is fostered in the classroom.

Wilson makes it clear that he believes that the components of moral reasoning "... don't somehow rub off on the pupils. They need to be taught." The challenge to the teacher is (a) to be theoretically clear about the aims of moral education, (b) to construct practical objectives which would help particular students build an increased capacity to use these components, (c) to articulate the general approach(es) which would best realize the objectives (This could involve anything from drama or classroom discussion to mountaineering), (d) to develop specific techniques, or specific, detailed ways of using the approach(es), and (e) to remain sensitive to 'built-in factors' which may affect the pupils moral components (e.g. home background, personality of the teacher, etc.).

Wilson also emphasizes the importance of self-reflection and even psychotherapy for the teacher who does moral education. He stresses the subtle and often unconscious role of the teachers' "hidden agendas", personal biases and needs (to be liked by certain students, to be seen as 'tough', or 'sensitive', etc.), on the students' willingness to discuss openly and reflect critically.

Finally, the evaluative component within Wilson's approach is significant. He emphasizes that the teacher can and should assess the progress of students' abilities to exercise each of the moral components. He also emphasizes that:

> "Any teacher who is interested at all in moral education will want to know whether what he does works or not; and the only way he can find out is 1) to be absolutely clear in his own mind just what to look for, and 2) to make some attempt to look for it coherently and in an organized way." (p. 47, Teacher's Guide)

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EXAMPLE OF CLASSROOM MATERIAL FROM COMPONENTS OF MORAL THINKING APPROACH

Lord of the Flies (William Golding)*

Golding's novel is deservedly popular for use with pupils, because it is directly and straightforwardly relevant to their own situation. It is about boys of school age, about their relationships with each other and the (absent) adult world, about their behaviour in reality and in fantasy. Hence it is not easy for pupils to 'miss the point': the events and characters in the island-world speak for themselves.

It would be a waste of time to repeat the more obvious 'points' which Golding brings out so skilfully: inevitably one would merely repeat, in a duller and less compelling form, things that are better said in the novel itself. What the teacher may usefully do, however, is to try to generalize these and less obvious points under a number of headings that will be useful for the pupils' moral life in general. For though pupils may need little encouragement to respond to the novel, they will need to be shown the applicability of it to life as a whole. It is dangerously easy not only to respond to the island-world, but to remain in it.

Rules

In this island-world or society, there is an attempt to make and keep various rules and contracts: to keep the fire going, to give the right to speak only to the boy who holds the conch, to obey the elected chief (Ralph), and so on. This progressively breaks down, until at the end Piggy and the conch (both representing 'law and order') are destroyed. Of course there are various underlying psychological causes of this; but it is worth considering the making and breaking of rules in its own right.

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*From Wilson, J. A Teacher's Guide to Moral Education (London: Chapman, 1973), pp. 112-115.

Piggy sees at once the need for planning and action. 'We got to find the others. We got to do something ... Having a meeting.' He is purposeful. He wants rules because rules are necessary to get things done. Ralph sees something of the point of this, but is occasionally in a dream world ('Daddy ... he's a commander in the Navy. When he gets leave he'll come and rescue us.') Jack, though he is open to such possibilities as friendship and cooperation with Ralph, has no real concept of rules and contracts at all: as head choir-boy, he sees the only purposes of rules as an excuse to enforce his will ('We'll have rules', he cried excitedly. 'Lots of rules! Then when anyone breaks 'em - Whee-oh!, Wacco!, Bong!, Doink!'). It is not really clear to anyone except Piggy that *rules are for fulfilling certain purposes*: and this is why they break down so quickly. The purposes get forgotten. Ralph forgets the *point* of having a fire: Jack says 'We've got to have rules and obey them. After all, we're not savages. We're English; and the English are best at everything. So we've got to do the right things.'

These boys have been used to obeying rules imposed by adults, but have had no practice in making and obeying their own rules, and consequently have no understanding of rules. We might say, they have no *political* understanding: for the whole basis of politics, whether in large states or small island-worlds, depends on some contractual basis. This in turn depends on the ability and the desire to *communicate* and *reflect* sufficiently. When the boys first meet, Ralph tells them that they must make a fire. 'At once half the boys were on their feet. Jack clamoured among them, the conch forgotten. "Come on! Follow me!"' They cannot wait to talk and think: they have to *do* something. 'Like kids,' Piggy says scornfully. 'Acting like a crowd of kids!' But

Ralph himself follows them up the mountain. Nor do they have any idea of what sort of leader it would be wise to appoint. 'I ought to be chief', said Jack with simple arrogance, 'because I'm chapter chorister and head boy. I can sing C sharp.' And they accept Ralph because he is reassuring, large, attractive and possesses the semi-magic conch.

The break-down of rules is, above everything, the break-down of decision-procedures. The *constitution* is violated. The elected chief is not obeyed, the assemblies are not held, there are no proper rules of procedure. It is not so much a matter of agreeing to do the wrong thing - making the wrong sort of contract - as of failing to make any serious and lasting agreement at all. (If Jack had been unchallenged chief from the first, the resulting society might have been in many respects evil, but it might also have been more coherent.) Part of the reason for the incoherence is the failure to back the rules by proper sanctions. Ralph and Piggy are not realists: Ralph is anxious to placate Jack, and Piggy hopes (even believes, to begin with) that people will be sensible enough to keep the rules. Consequently there are no means of enforcement, no way of checking the impulse-governed actions that wreck the constitution and destroy the society.

The chief lesson here is perhaps the awareness of the immense *complexity* of any society, small or large. Pupils are used to a tradition of law and order which has been built up slowly and painfully since man's earliest days, and which even now is easily broken down. If people were reasonable, if they could reflect and communicate like Piggy, if they could hold steadily in their minds the ends which they desired, and calmly agree on the means to achieve them, politics would be simple. But people are not like that. Knowing that we are not, we rightly devise various mechanisms to keep ourselves on the right lines - the mechanisms which appear, in complex and large-scale societies, as voting, courts of law, elected representatives, legitimised authorities, police and law-enforcement bodies, and debate. All these, if only in simple forms, are required for any social group, however small. Practice by acting or role-playing or (better) by taking some responsibility in real life or in 'simulating situations' for social order and control, may bring these points home to pupils and help them to bridge the gap between the primitive insights gained from the novel and their real-life behaviour.

ULTIMATE LIFE GOALS - BECK

INTRODUCTION

Beck's proposals regarding Value Education may be described as the "values discussion" approach or the "ultimate life goals" approach. Systematic reflection and discussion, which tend to be neglected by some other approaches, are emphasized as crucial processes. His approach does, however, incorporate certain aspects of values clarification, role-playing, case study, dilemma, and inquiry skills techniques as these have been developed by other authors. In this sense, Beck's approach is both eclectic and comprehensive.

The word "discussion" is not meant to imply an exclusively cognitive emphasis, although cognition is seen to be important. Various affective experiences may serve as the focus or starting point for reflection and discussion. The discussions themselves may be highly affective in nature. A sharp separation between the cognitive and affective domains is strongly rejected in Beck's view.

The description "an ultimate life goals approach" is apt because Beck proposes to take certain fundamental or "ultimate" human values as the basis for reflection on more specific value questions. These ultimate goals must themselves, of course, be subjected to constant reflection in terms of whether they are, in fact, fundamental, and in terms of the emphasis to be placed on each of them, all things considered, in any given situation.

Beck's views are characterized by a concern for soundness, ensuring that values are grounded on their relation to ultimate life goals, and by a concern for wholeness, taking into account all relevant aspects of the individual's perceptions and capabilities, his relatedness to others (and this, in varying and significant degrees), the influence of feelings, intuitions, and conscience, and the role of tradition and authority.

In his emphasis on reflection and open discussion and interaction he attempts to foster a balanced approach between a rigid and unenlightened acceptance of rules and stereotypes and a value base which is totally relativistic and unjustifiable in terms of fundamental principles and sound reasons.

THE AIM: to help students develop a set of sound values in accordance with which they can make important decisions about life.

This involves developing an understanding of the concept "ultimate life goals", being able to identify a set of values which are fundamental in the sense that they are pursued for their own sake and that they make the pursuit of other things worthwhile, and being able to recognize the relationship of more specific or intermediate values and goals to those which are considered ultimate or fundamental.

In order that this perspective be operative and effective and have some guarantee of soundness in terms of making decisions, students need to develop an ability to think reflectively and in a principled manner. Specific rules and choices need to be justified in terms of whether in fact they really do contribute to what is worthwhile for the individual and for society.

Beck describes this process as including four types of reflection:

1. To ensure that one is not mistaken about "the facts of the case".
2. To bring the values one is not sure about into line with the values one is sure about.
3. To bring means-values into line with ends-values.
4. To arrive at a set of fundamental or ultimate life goals - things that one values for their own sake - in the light of which one can assess specific and intermediate values. (Origin of Values, pp. 3-4).

Beck makes a strong case that it is a major responsibility of the school to ensure that, in an explicit and systematic way, students have the opportunity to develop this kind of value perspective and to have the experience of doing value inquiry in an open, reflective, and sound manner.

Beck holds that there is a substantive body of knowledge and ideas which qualifies as "content" for a school program in Value Education.

This content deals centrally with "ultimate life goals". He describes this concept as follows:

> "It would appear that for the great majority of people, the following are ultimate life goals: survival, health, happiness (enjoyment, pleasure, etc), friendship (love, fellowship, etc.), helping others (to some extent), wisdom, fulfillment (of our capacities), freedom, self-respect, respect from others, a sense of meaning in life, and so on. These are ultimates in the sense that to a large extent (though in varying degrees) they provide a final resting place for questioning about value and purpose. If asked, 'Why do you want to be happy, fulfilled, wise, free?' one may legitimately reply 'I just do, that's all.' By contrast, if asked 'Why do you want to go to university?' or 'Why do you want to get a new job?' it is not legitimate to reply 'I just do, that's all'; achieving such goals as these is only worthwhile if it enables one to achieve a certain quality of life, characterized by the fulfillment of ultimate life goals. The 'Why?' questions must be asked and answered." (Origin of Values, pp. 4-5)

Rather than attempting to identify one overriding fundamental life goal, Beck suggests that there is a set of interrelated goals which serve as ultimate justifications for the decisions which people make. These are interrelated because they are often dependent upon one another both for their meaning and for their achievement, and no one of them can be pursued without reference to the others and to the limitations and demands of the human situation.

> "There are probably no life goals that are pursued only for their own sake. Bodily health, for example, is pursued partly for its own sake, but partly as a basis for the achievement of other life goals such as security, love, survival and happiness." (Ethics, p. 16)

> "One must determine precisely what form an ultimate life goal should take, in the light of various facts about human nature, human resources, and human circumstances generally. Even if freedom, survival and happiness are goals with a high degree of ultimacy, this does not mean that they can take just any form. They are bound by limitations of the human situation. They must be formulated in such a way that they are realistic goals." (Ethics, p. 17)

Another significant aspect related to "content" as presented by Beck is that of "the mutually beneficial arrangement" or "the best possible compromise" (Ethics, p. 20). He suggests that "In the majority of cases, we can look after our own needs to a considerable extent, while at the same time giving other people a fair deal" (Ethics, p. 20). An extremist position of living only for ourselves or only for others is neither very justifiable nor very helpful. Attempting to resolve value questions in terms of "mutually beneficial arrangements" provides, generally, a more realistic, more balanced, and more creative approach to morality.

Dealing with value content as Beck proposes - in terms of ultimate life goals, the inter-relatedness of values, and "the best possible compromises" - avoids the extreme positions of either (a) accepting traditional rules and stereotypes without understanding their appropriateness and their effectiveness or (b) promoting an approach to values which has no substantive basis and hence provides no terms of reference for either soundness or efficiency.

Reflection on values need not be carried on in a skeptical and descriptive spirit. Beck uses the example that one may reflect on the value of promise-keeping without being predisposed to reject promise-keeping as a principle of living:

> "The result of reflection on commonly accepted values will in many - perhaps the great majority of - cases be simply that one will refine the values in certain ways, come to understand their point more fully, learn how to implement them more efficiently, and be more solidly committed to them than one was before." (Origin of Values, p. 6)

Reflection on values will also help students to understand the role of authority and tradition and will take into account the influence of feelings, intuition, conscience as they, the students, are given the opportunity to reflect, in a systematic and principled way, upon their perception and experience of life.

There is a substantial number of topics which can be included, in an explicit way, within the school curriculum and which can be dealt with by means of the "value discussion" approach. A suggested outline of topics has been designed by Beck and is included in Moral Education in the Schools on pages 3 through 7.

THE METHOD AND TEACHER'S ROLE: to promote value discussion constantly relating specific value issues to ultimate life goals.

In the "value discussion" approach, attention is moved constantly back and forth between value principles and ideas and concrete examples. These examples are drawn mainly from a familiar, close-to-home context with which students can deal realistically out of their own experience and insight. This fact also reinforces the cognitive-affective relationship, as stated in the Introduction.

The central focus of the discussion is reflection in which the specific issue at hand is seen in the perspective of more fundamental human values. The discussion technique may, and often does, incorporate other kinds of activities, such as the use of media presentation, some student research, drama, clarification strategies, etc., as a means of exploring and presenting relevant factual material, of sensitizing students to different aspects of the issue, or of suggesting various consequences and solutions. But it remains crucial that the results of all these experiences be brought into some kind of synthesis and perspective in terms of the value principles which are involved.

The teacher's role in this approach is central in ensuring that the principles are explicated, that relevant arguments are considered, and that concrete, significant examples are brought forth. The teacher needs also to ensure that new information and ideas are injected into the discussion and that there is a positive direction in terms of substantive values. Presupposed is an atmosphere of mutual respect, of freedom, of open interaction such that students are able to question, to disagree, to supplement information, to propose alternatives, to change their minds, and so on.

Beck is concerned that students (and the teacher) should make progress toward sounder value positions. This does not mean that they must arrive at a consensus on what is "the right answer". Indeed, a class may begin with several different points of view and end up with several different points of view. It is essential, however, if the class activities are to be worthwhile at all, that the various viewpoints arrived at should be more informed, better thought out, and sounder in terms of ultimate life goals than the viewpoints held at the beginning of the discussion.

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EXAMPLE OF CLASSROOM MATERIAL FROM ULTIMATE LIFE GOALS APPROACH

The Need For Rules in Society*

Principle for Discussion: It is important to have rules and principles in society, (if they are good ones). Rules are imporatant for individuals and for society as a whole. They let the individual learn from the past experiences of other people. A rule can be a way of passing on good advice from one person to another and from one age to another.

Possible Examples: (1) The rule of driving on one particular side of the road is clearly very important. Imagine what would happen if drivers did not know which side of the road other drivers were going to travel on.

(2) The rule of promise-keeping is important. Think what it would be like if football teams could not rely on the coach being there when he said he would, or if buses did not come when the bus company said they would, or if guests did not come for dinner on the night they said they would.

(3) Health rules, for both individuals and public institutions (like hospitals, hotels, restaurants and schools) are important, if good standards of health are to be maintained.

(4) Noise rules, if they are reasonable ones, are a help where several people have to work together in the same area (as in offices and school rooms).

Some Ideas and Theories: (a) Even good rules from society must often be followed differently (that is, adapted) by different people to suit their own needs. The rule "Get plenty of exercise" should be followed differently by different individuals, depending on how much time they have, what kind of exercise they enjoy, and what is the state of their health (a person with a weak heart, for example, should perhaps not exercise very hard). The rule "Be generous", similarly, depends on various factors: in what ways can you help other people, how large is your circle of relatives and friends, and how important is generosity in your way of life. In each case, the rule stays the same in its general form - "Get plenty of exercise" and "Be generous" - but it is interpreted and followed differently by different people. It is still important to have the rule in society; otherwise people might forget about it, or never even think of it in the first place. But different people can follow it differently.

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*From Beck, C. "Man In Society: A Discussion of Ideas about Human Life in Society" (Toronto, available from Moral Education Project, OISE, 1972).

(b) Not all good rules need come from society. Just as individuals can adapt rules by themselves, so they can often make up rules all by themselves. A ship-wrecked sailor like Robinson Crusoe, living alone on an island, can make up rules for keeping the date, planting his crops, and looking after his animals. These may be very useful rules and yet not come from society at all.

(c) It is important not to take rules too far, even when they are good ones. For example, the rule "Work hard" (or "Be diligent") should not be taken too far; otherwise you will have no time with your family and friends, you will not have enough recreation, and you may ruin your health. (There is another rule: "All work and no play makes Jack a dull boy"). As another example, the rule "Look before you leap" should not be taken to an extreme; otherwise you will often take too long to make up your mind. (There is another rule: "Don't put things off" or "Don't procrastinate"). Again, the rule "Be generous" should not be taken too far. You cannot be giving everything away: you should look after yourself to some extent.

(d) Some people say: "There is no need for rules or principles: you should just decide what to do when the problem comes up, taking everything into account." However, it seems to me that in practice people do often need rules to help them think about what to do. Even when they decide not to follow a particular rule, the rule may have helped them in thinking about the problem. Most people cannot just "start from the beginning" when faced with a problem: they need the help of rules they have found to work well in the past. Also, rules can save a lot of time in deciding what to do: there is no need to go through the whole process of deciding what to do every time this kind of problem comes up.

Some Further Subjects for Study:

(1) Think of other rules or principles in society which are good ones. In each case, give examples of how they might be taken too far. Do you think that it is sometimes wrong to take a rule to an extreme?

(2) Do you think that some rules should be followed differently by different people? If so, think of some examples of such rules, and explain how and why different people might follow them differently.

(3) Do you really think that we need rules in society?

LEARNING TO CARE - MCPHAIL

THE AIM: to help students understand and adopt a lifestyle which is based on care and consideration for others (as well as self).

Peter McPhail and his colleagues developed a curriculum approach to moral education which was based on what students themselves thought to be the essence of moral behavior. In brief, the research team found that the vast majority of 12-15-yr.-olds saw consideration, care, and mutual respect as the most important characteristics of moral action. The survey also indicated that students expect the schools to (a) be organized in such a way that these dimensions are key features in the everyday conduct of school life and (b) provide opportunities for students to explore examples, implications, and decision-making opportunities related to practicing a "considerate life style".

The team has isolated 5 basic tools of inquiry which can aid students in their efforts (and desire) to treat others as equals, to be aware of their own and others' emotions, to be cognizant to the facts of the situation, and to relate these to particular situations in such a way that the actions taken reflect a considerate life style.

These are (p. 11, Learning to Care. All quotes taken from this teachers' guide):

1. Identifying contemporary human needs.
2. Deciding on priorities among these needs.
3. Evolving policies to satisfy these needs and meet these priorities.
4. Designing systems in which the process of education for change is built in as part of the essential dynamics.
5. Persuading and motivating those within this system to work it and enjoy working it by meeting their own and others' needs.

> The values education program we have developed for use in junior and senior high schools provides direct educational support for all these aims. Even on the formal academic level, it makes several contributions to education. For one thing, it encourages observation, that is, the recognition of all the cues, verbal and nonverbal, that are pointers to people's needs, interests, and feelings. Second it sharpens the abilities to calculate and predict the consequences of actions and the range of other people's responses to them - of possibility and probability. Third it encourages the acquisition of scientific knowledge relevant to the understanding of consequences. Fourth, it has a holistic impact; that is, it is much concerned with bringing together facts, ideals, skills, and experiences that bear on decisions affecting men and women. It is vitally important in decision-making to be able to cross the boundaries between subject disciplines and to relate and combine the fullest knowledge.
>
> The program can be used at different levels with all students, including those who are unable to read and write and those of outstanding achievement. Moreover, such a program, when it helps young people to begin to find answers to their problems, frees them from some of the anxieties and distractions that make it difficult or impossible for them to concentrate on regular schoolwork. (Learning to Care, p. 11)

THE METHOD: to ask students what they need and to encourage discussion in a way which respects the needs and feelings of each person.

The rationale for the curriculum approach is squarely based on the assumption that one can extrapolate the "ought" from the "is". To quote McPhail, "... if you want to know what people need and how to meet that need, the first step is to ask them to identify and articulate their problems as they see them and not to tell them what their problems are. The boys' and girls' own use of 'good' and 'bad' in the surveys showed us how the 'ought' of morality should come from the "is" of reality. To a large extent, the rational, the emotive, and the moral converge on the question of reciprocal behavior, which is seen to have a universal rather than a merely individualistic or subjective quality" (*ibid.*, p. 30).

The method used to ascertain the "is" was a series of surveys conducted in the early 1960's (with students) and in 1967-1968 (with teachers). The research team worked with 90 secondary schools (800 students) in England using personally administered questionnaires and interviews to find out "... what sort of treatment they expected others to accord them, what their behavior responses were to various forms of treatment they labelled 'good' or 'bad', and what perplexed them in the behavior and treatment of others" (ibid., p. 18). Students were also asked to cite one example of a situation in which an adult had treated them well and another example in which an adult had treated them badly. No attempt was made to define 'well' or 'badly'.

> It should be stressed here that we did not collect this information about adult-adolescent relations to "lay the blame" for difficulties on adults, still less to encourage students to spend their time criticizing adults and bemoaning their lot. The last thing we want is mutual recrimination. Our objectives were, first, to find out as much as we could about the operational process of adolescent social and moral learning, second, to indicate to adults how they can help young people to develop as individuals and to adopt a considerate style of life, and third, to enable young people as far as possible to learn to live with, understand, and become more independent of the unhelpful experiences they suffer at the hands of others.
>
> One conclusion, however, was unavoidable from the first two surveys, particularly from the subjects' statements about their emotional responses to "bad" treatment of various sorts. This conclusion was that treatment by others during childhood and adolescence is the greatest formative influence on an adolescent's style of life.

On the basis of the data collected from these surveys aims and a curriculum were developed that would respond to the expressed needs of students. These learning materials are sequenced to move from consideration of personal concerns, to consideration of the concerns and ideas of a few others, and finally to consideration of broadly based events such as the Vietnam war. The books listed here are the newer American versions of the Lifeline Series, which were originally produced by Longmans in London, England, 1972.

THE TEACHER'S ROLE: to act as a facilitator in freeing students to accept and express basic concerns for the welfare of others.

Several assumptions about motivation and learning guide the suggestions given to teachers using the Lifeline Series. One of the most basic premises is that moral education is "caught not taught." This assumption places significant responsibility on the teacher to demonstrate care and consideration for each student as a foundation for a "morality of communication within the classroom". "If a teacher demonstrates that she/he cares for the young, they will learn to care for each other" (p. 9). Another related assumption is that reason and deliberation are not enough to inspire moral behavior. The role of the teacher in this regard is to create a classroom climate in which it is possible for students to express their real (and uncensored) feelings about a moral issue. He or she should also help students to maintain a workable balance between self-expression and consideration for the effects on others of what is said or done. A third premise which can be drawn from the Teachers' Guide is that there is a "core of consideration" within all of us. This assumption about human nature calls for the teacher to act as facilitator in freeing students to accept and express this basic concern for the welfare of others. To this end she/he can "create" a climate of considerate communication by working in two ways: 1) by working (with students) to remove blocks to such communication and respect and 2) by working (again, with students) to build the four abilities which best facilitate a "morality of communication":

1. Reception ability, meaning the ability to be and remain "switched on" to the right wavelength - to listen, to look, and to receive the messages sent out by others.

2. Interpretative ability, meaning the ability to interpret accurately the message sent - what the other person really means, what he really wants - without distorting it by our prejudices and misconceptions.

3. Response ability, meaning the ability to decide on and adopt appropriate reactions that meet the message sender's need. It involves decision making, evaluation, the use of reason, and psychological insight.

4. Message ability, meaning the ability to translate our appropriate reactions into clearly transmitted, unambiguous messages.

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EXAMPLE OF CLASSROOM MATERIAL FROM LEARNING TO CARE APPROACH

2 The Authority of a Father*

Paul walked in the front door at 11 p.m. one Friday evening. He stopped in the hall-way, listening to his father's voice. He heard a chair scrape, and the kitchen door opened.

'That you, Paul?' called his mother.

Paul didn't move. He hesitated, then called back, 'Yes, Mum.'

The kitchen door flew open and his father stormed into the hallway.

'What the hell do you mean coming in at this time? I waited in all evening for you - what about my pigeons? If I've told you once I've told you a dozen times to stay in this house on Friday and help me with my jobs. And do you listen to your father? No! You go off with your mates and use this place like an hotel.' He stopped for breath, his hands clenched by his sides. Then he said, menacingly, 'Listen here, Paul, this house, this house,' he repeated, jerking his finger towards the floor, 'is not an hotel, and if you want to stay in it you pull your weight.'

Paul didn't answer. He edged his way cautiously past his father.

'The bike broke down,' he muttered.

'Oh, so the bike broke down, and it took ...', he looked at his watch, '...four hours to mend did it? Did it?' He thrust his head towards Paul's face.

'No, Dad. Not four hours, but I did a couple of test runs on it and gave it a bit of a clean.'

'You did, did you? Well you can just get out there now with the torch and clean that pigeons' loft out for me. Go on.' He took a step towards Paul, who rushed past him, through the kitchen and out of the back door.

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*From Chapman, H. Proving the Rule? 5 Why Should I? (London: Longman, 1972), pp. 6-7.

Paul leant against the wall outside the kitchen, savagely tearing leaves off the garden hedge. He felt sick with anger at his father, whom he could hear ranting on in the kitchen at his mum.

'That boy gets all his own way. If I tell him to do something then he should do it. I won't take any lip from him. If he gives me any, I'll thrash him. I'm his father, and as long as he's in my house he does as I say. And don't you take sides with him against me or it'll be the worse for you.'

His mother's voice shook as she said, 'Now you listen to me, George Lowe. That boy has quite enough to do without cleaning out your pigeons' muck. He has his school work and his job at the garage. He's a good lad to his sister - it's her you ought to get tough with, the little minx. You leave him alone. If your pigeon loft needs cleaning out, you clean it yourself.'

Questions

1. How would feel if you were Paul and your dad took the attitude he did? Would you do as he said, or not? Why?
2. Do you think that Paul's dad was justified in getting angry? Why?
3. What would you do in this situation if you were Paul's dad and your son hadn't done as you'd asked?
4. Paul's dad said, 'This house is not an hotel'. Many parents feel that their sons and daughters use the house like an hotel, because they don't do much to help. Do you sympathise with the parents' feelings? Why?

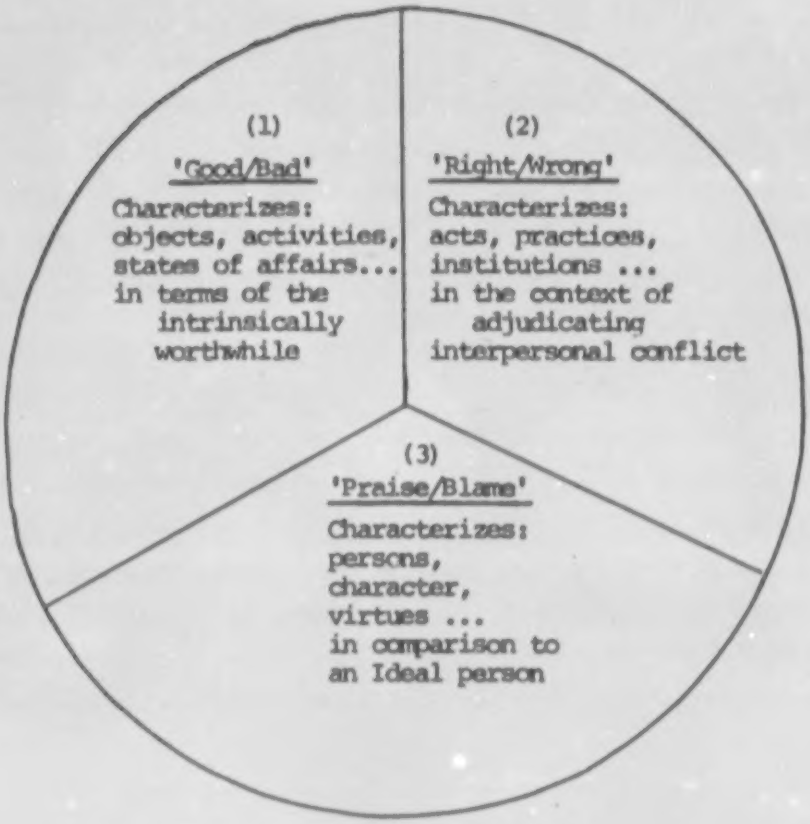
Things to Do

1. Finish the story, saying what you think might happen next.
2. Re-tell the story with dad not getting angry; and say what you think might happen next.

3. Describe a home with a father, mother, teenage son and daughter in it and say what you think each person should do to help around this house.

DISCUSSION AND ANALYSIS OF DIFFERING CONCEPTIONS OF MORAL AND VALUES EDUCATION - "MORAL PIE"

Too often in any innovative cause the innovation is reduced to some simple semblance of its original meaning. Persons utilizing the simple version, believing that it is complete, fail and then blame their model. This has already begun to happen in values and moral education. Values clarification, for example, is the most often referred to label when values education is meant. But values clarification does not sufficiently define the characteristics of moral and value education. The project has attempted to conceptualize the problem in such a way as to demonstrate that each of the single models of moral and values education may be a necessary ingredient in such a task and no one model has been defined as sufficient. Thus the Moral Pie was constructed.



(1)
'Good/Bad'
Characterizes:
objects, activities,
states of affairs...
in terms of the
intrinsically
worthwhile

(2)
'Right/Wrong'
Characterizes:
acts, practices,
institutions ...
in the context of
adjudicating
interpersonal conflict

(3)
'Praise/Blame'
Characterizes:
persons,
character,
virtues ...
in comparison to
an Ideal person

THE MORAL PIE

THE MORAL PIE

Each section of the pie represents one aspect of values and moral education concerns:

(1) Good/Bad

Consideration of issues of worth, "What has intrinsic worth for me?" "What do I value?" are questions usually asked by persons attempting to define and clarify their values. This is a natural occurrence in life and can easily be incorporated into all aspects of schooling since each discipline of knowledge provides some insight into questions of value. Hence the study of literature, any of the social sciences, art, etc. allows schools to enrich the awareness of values in life for students and can help one critically evaluate the complexity of human relationships. Values clarification as a set of strategies is especially helpful in this area of the "pie".

(2) Right/Wrong

The process of building awareness and sensitivity to one's own values and those of others does raise new questions such as, "How do I decide what values are right?" or "How do I decide what to do when my values conflict with others' values which they believe are equally valid?" This type of question occurs often in our lives, especially if teachers and parents have been effective in facilitating values awareness. The issues here revolve around conflicts of values and the concern for defining criteria for solving competing claims between persons. Court systems have been developed to handle such concerns in the legal domain, but we cannot expect that each time a person has a value conflict with another that a court must hear the case. This concern for values conflict adjudication is the concern of the second piece of the pie, labelled "Right/Wrong".

Issues of right and wrong usually result when persons have some notion of how they define what is good - that is, they value particular things or ideas and come into conflict with others who values things in a different order or of a different kind. This is an especially difficult problem in a nation which espouses cultural diversity, for example, because there exists little formal help in how to tell when one value is necessarily better than another. Democracy is one attempt at systematically adjudicating value conflict. Lawrence Kohlberg's cognitive moral development model attempts to focus on these concerns.

Yet Kohlberg's work says little about how one may define what is worthwhile, and if one reduces the definition of values and moral education to his model alone it would be an injustice to the concept.

(3) Praise/Blame

Once persons have been able to define what they believe has worth and what they believe is right, they often make judgments about other persons' moral worth. That is, we make praise and blame statements about other persons - "He is just another immoral politician", or "she is a kind person" - and these judgments about others are usually predicated on the aforementioned notions of what we conceive as good and right. This concern for the nature of the praise and blame process is the concern of the third piece of the pie, but once again a focus on just this aspect of moral and values education would be a disservice to the complexity of the problem.

In classrooms teachers and students constantly engage in all three pieces of the pie, usually without being aware of what they are doing, however. Take for example the teacher who has decided that it would be "Good" to have the students study a Shakespearean tragedy. The students may not, of course, agree to such a definition of "good". The students may ask if it's right that they did not have the opportunity to choose what area of literature they were to study since their notion of what is good differs from that of the teacher. The teacher may resolve the matter by referring to teacher authority to make such decisions (power) or may decide that the teaching objectives are such that any number of pieces of literature may be appropriate and agree that the students should have some choice. Depending on the outcome of such deliberations it is easy to envision the kinds of positive and negative judgments concerned with this issue for both the teacher and the students. Indeed, parents and teachers are constantly making praise and blame judgments of their children and students based usually on an implicit value system upon which there has been little reflection. The middle-class teacher in an inner-city school poses the typical instance of value differences.

Moral and values education may now be clarified as concepts in terms of the moral pie construct. If one's conception of moral or values education falls mostly within the realm of that piece of the pie concerned with "What is Good?" then we would classify such a conception as belonging to "Values" education. If one's conception falls mainly within the realm of the section labeled "Praise/Blame" we would call that "character" education. That which falls into the section in which the major concern is for what is "right" has traditionally been referred to as "moral" education, and we would continue with that label. WHAT IS IMPORTANT TO NOTE HERE IS THAT WE CONCEIVE OF MORAL/VALUES EDUCATION AS REQUIRING ATTENTION TO ALL THREE SECTIONS OF THE PIE. No one model does this, and thus we do not recommend the exclusive use of any one type of conceptual framework. Teachers and parents must become aware of the relationships inherent in values questions and provide students opportunities for exploration in each of the domains.

MORAL PIE APPLIED TO CONCEPTIONS OF MORAL AND VALUES EDUCATION

The moral pie can be used to help us compare and contrast different theories of moral education which we have reviewed. Since theories of moral education are clearly about morality, as opposed to science or music, e.g., and since the moral pie comprises the basic concepts of morality, it should be possible to use each of the theories summarized above. The following TABLE represents a rough characterization of the theories on this basis.*

Moral Pie Table

'Good/Bad'	'Right/Wrong'	'Praise/Blame'
Values Clarification		
Ultimate Life Goals	Moral Development	
	Components of Moral Thinking	
	American Public Issues	
	Canadian Public Issues	
	? ←—— Learning to Care	——→ ?

We say 'rough' for two reasons: (1) Some of the cases are more difficult to assess than others. These are indicated in the table by lines extending over more than one category and by question marks. By listing these theories in this way we do not mean to imply that they deal equally with more than one concept, but rather that there is some ambiguity in the theory (or in our understanding of it). (2) What is being categorized is the major emphasis of each theory as found in various writings about it. In some cases, eg. Kohlberg, this emphasis is quite clear (although it might not appear that way from a superficial consideration of the words he sometimes uses in describing his stages). In other cases it is much more of a judgment on our part; e.g., values clarification proponents are usually so imprecise in their use of moral concepts that one can only (and _must_) make warranted inferences about what they really mean. In either case we are looking underneath the words - at the way the words are used - in, or to expose, the kind of concepts being dealt with. Therefore, after listing each theory in the table, we will try to illustrate what we are doing by concentrating briefly on Moral Development, Components of Moral Thinking, and Values Clarification. However, since even these more elaborated analyses are necessarily superficial, the point of them - and the table as well - should not be taken as an attempt to provide a rigid categorization which cannot be contested, but rather an attempt to suggest a way in which _you_ can go on to further develop and clarify your understanding of these theories and others.

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*We are not including Dewey and Piaget on the table because both are more theoretical frameworks, built on by one or more of the others, rather than a theory of moral education per se.

Moral Development

As we noted in the section on Kohlberg above, Kohlberg's theory does not categorize different kinds of culturally specific moral _beliefs_. That is, it does not start from a position on what kinds of things are right or good. However, it _does_ start from definite assumptions about the _boundaries_ of the moral realm, i.e., with what counts as a "moral" problem or judgment. What this means first of all is that Kohlberg defines a moral situation as one of conflicting claims.

> A moral conflict is a conflict between competing claims of men: you versus me, you versus him. The precondition for a moral conflict is man's capacity for role-taking. Most social situations are not moral because there is no conflict in role-taking between the expectations of one person and another. Where such conflicts arise, the principles we use to resolve them are principles of justice.*

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*_Stages of Moral Development_, p. 51.

That this is the starting point of the theory can be seen most clearly in the nature of the questions which Kohlberg uses to measure a person's level of moral development. The data with which Kohlberg works are collected by first presenting a person with a hypothetical moral dilemma, asking the person what is the right thing for the actor in the dilemma to do, and then trying to draw out with a series of probing questions the structure of the person's reasoning forming the cognitive basis of his judgment. Each of the hypothetical dilemmas presents a person with a situation in which different claims are opposed, whether these claims come from some physical need, affectional ties, the social order, or some felt moral imperative. Whether a person judges *x* or *not-x* to be right is immaterial; what is important is *why* he thinks *x* or *not-x* is right. The important point to keep in mind here is that the *context* of this deliberation is always a situation of *conflict*, and that therefore Kohlberg's theory is logically restricted to the concept of 'Right/Wrong'. Having previously noted that his theory does not consider issues of 'praise/blame' as central to morality, in the following quote Kohlberg clearly acknowledges that he is also not concerned with the 'good', but solely with the concept of 'right/wrong':

> We make no direct claims about the ultimate aims of men, about the good life, or about other problems which a teleological theory must handle. These are problems *beyond the scope of the sphere of morality or moral principles, which we define as principles of choice for resolving conflicts of obligation*. ("Is to Ought", pp. 214-215, my italics.)

Components of Moral Thinking

As can be seen from the table, we have also characterized Wilson's approach to moral education as primarily concerned with the concept of 'right/wrong'. This is perhaps clearer in some of his writings than in others. As an example of a place in which it is not so clear, in *A Teacher's Introduction to Moral Education* Wilson seems occasionally to be talking about the 'good' as well as the 'right'. For instance, he explicitly defines "morality" as referring to "what is overridingly important in a person's life ..., those principles of thought and action which are the most important for him, irrespective of their content" (p. 21). And in giving examples for students, he mentions not only questions of 'right/wrong', such as "Ought you to steal?" and "Is it right to hit back if someone bullies you?" but also questions about the good life, e.g., "Ought you to make a lot of money ... go in for this or that career?" (p. 91). However, most of the time, in this book and his other more philosophical writings (see Introduction to Moral Education, with Williams and Sugarman), he unequivocally emphasizes the concept of 'right/wrong' as the core of morality, and thus of moral education. This can be shown in two ways: (1) He acknowledges that he is talking about "interpersonal morality," i.e., he is focussing on that area of morality in which people have to decide how to act toward each other when their interests are somehow in conflict. (2) His first and most important "component" of morality is basically a principle of the 'right' - the claim that a major part of morality is the disposition to treat others as equals, to give the same weight to their interests as to one's own interests.

Values Clarification

Finally, and by way of contrast, let us look briefly at the values clarification theory. As we suggested above, more judgment is needed in this case because most of the writing about values clarification is usually vague. However, the following claims could, we think, be supported: (1) The values clarification approach ignores the concept of 'right/wrong'. That is, there is nothing in the theory that says anything about how people deal with interpersonal conflicts. (2) In fact, they treat all issues/questions as "values" in the sense of what an individual thinks counts as the 'good'. The best support for this claim is that the basic question is always what the individual "prizes" and "cherishes", i.e., "what he or she wants, is living for, and may perhaps die for". The emphasis is clearly not on the area of morality that aims at the objective adjudication of conflicting wants, but rather on the "highly personal" nature of those individual wants, i.e., on the concept of 'good/bad' (see Raths, Harmin, and Simon, Values and Teaching, pp. 36-37). (3) One further consideration muddies this analysis a bit. Although what the theory deals with - ie., the conceptual focus of the analysis of the "valuing process" and the clarification "techniques" - is clearly the 'good', the purpose given for using the approach seems to emphasize the concept of 'praise/blame'. In short, the values clarification proponents are out to produce better or nicer people: they want to turn "apathetic" and "flighty" students into "proud" and "purposeful" students (ibid., pp. 3-8).

Finally, the following two observations are made for the purpose of helping you to look clearly at all the approaches: (1) The theories included in this booklet generally agree that reasoning is a necessary component of morality, and thus of moral education. They may talk about reasoning in different ways; e.g., Kohlberg stresses the notion of "form" versus content of moral "judgment", Beck talks about "reflection", and McPhail talks about "consideration" of others' interests. But they all are pointing to the common-sense notion that morality is not solely a matter of "feelings", but rather, one must also think about moral problems. (2) A question upon which the theories part company more is the question of the relativity of moral judgments. Another way of pointing to this dimension is in terms of the extent to which moral judgments can be justified. This is a very complex question for several reasons, not the least of which is the fact that there are differing kinds of relativism and differing philosophical accounts of justification. However, at least the following point seems clear: whereas for Kohlberg and Wilson, e.g., moral judgments are not purely subjective but can be justified from an objective a-personal point of view, for the values clarification proponents moral judgments are "personal" choices and there can be no question of being "wrong" except in the sense of "wrong for oneself."

THE PROCESS OF MORAL AND VALUES EDUCATION: PREREQUISITE CONDITIONS

Three major points may be highlighted from the previous sections of this book. Firstly, at the level of content there are skills (for inquiry and communication), concepts (of right/wrong, good/bad, and praise/blame), and principles (of justice, the dignity of man, ultimate life goals) which together constitute the basis of what is generally understood by moral and values education. The exploration of several representative interpretations of the way these skills, concepts, and principles fit together was the subject of the first portions of this book. Secondly, there are growing number of 'techniques' and 'strategies' for introducing and working systematically through value issues and moral dilemmas. Some of these were referred to in the summaries of various approaches and several will be explored in more detail in the last portion of this chapter. These techniques and strategies are often referred to as the 'process' of moral and values education, but we have chosen to explore a more expanded notion of this process. In this regard we can look at the way key elements in the role of the teacher, the relationship between reflection and dialogue, and the establishment of classroom climate can be seen as preconditions for doing moral education. In essence this is an attempt to focus in on those hidden values dimensions of teaching in general which must be recognized, made explicit, and related to the aims of doing moral and values education more purposefully. A third point that is commonly acknowledged by moral educators is that the concept of 'teacher' must be expanded to include competencies which promote the discussion and analysis of values. The source material listed for each of the models will provide a wealth of information with regard to the content of values and moral education curricula which, because of space limitations, we cannot provide here. The same source materials, however, provide relatively little guidance as to HOW teachers might organize and implement discussions about value issues. Thus the purpose of this section of the booklet is to provide an overview of those issues and guidelines which seem to be the most salient in relation to points 2 and 3 above.

THE ROLE OF THE TEACHER, SOME CONSIDERATIONS AND GUIDELINES

At least two assumptions contribute to the importance of taking a broader view of the process of values and moral education than that of simply strategies and techniques. For one thing there are implicit teachings/learnings in the overall perspective of and commitment to values inquiry on the part of the teacher. The sense of perspective and commitment to sound inquiry that form the backdrop for implementation of particular techniques or strategies communicate certain value priorities to the students and can be considered part of the process... of what actually goes on when a class engages in values education. It is soon obvious to both teacher and student when techniques and strategies have been grafted onto rather than integrated into the teacher's normal way of going about teaching. Although it usually takes some time to achieve a natural integration of values inquiry into class discussion and to recognize value issues in the way students talk about and conduct their lives, it is all more likely to fall into place if the teacher is on the lookout for a more adequate perspective (as well as for better teaching techniques). In this section on the role of the teacher we offer some guidelines for building a perspective that couples concern for general aims (of autonomy, commitment, and fairmindedness) with the necessity of grounding those aims in the actual practice of teaching.

Another aspect of the more hidden and implicit process of values education is reflected in the extent to which both reflection and dialogue are fostered by the classroom climate. Serious and honest exploration of value issues depends not only on critical thinking skills but on an acceptant classroom climate which allows for risk-taking and the sharing of questions, tentative ideas, personal experience, and feelings as well as more carefully worked out insights. The acknowledgement of these features of deliberation is part of making values/moral education real to students simply because each of these is usually present to some extent when one tries to make an important decision. These dimensions of the process of value education will be explored in more detail in the section on Creating an Appropriate Atmosphere for Moral Education: Dialogue and Reflection.

QUESTION OF INDOCTRINATION

One of the most important and legitimate concerns expressed by teachers wanting to engage in values education is the problem of indoctrination. 'How can I know whether I will be unconsciously or subtly guiding my students towards the adoption of my values?' 'Is it legitimate to tell students what I believe, value, and something about the questions I am struggling with?' 'And if I do this, how can I hope them to take my ideas "for what they are worth" and then help them go on to forge critically their own?' 'Do I use different criteria in answering these questions when I consider younger students?'

Simply bearing such questions in mind while designing and working through lessons on value issues can do much to counter the possibility of indoctrination and to lay the groundwork for the teacher's individual response to these (imposing) questions. By way of supporting this effort we have found it important to acknowledge that direct input from the teacher is both inevitable and potentially very helpful for students. We have also found that it is helpful to consider what capacities on the part of students will enable them to deal most constructively with the input that the teacher and others have into their decision-making. The teacher's role in fostering development of student capacities for the exercise of autonomy, commitment, and fairmindedness will be explored in this context.

By way of background we can include what Clive Beck writes below about two ways in which the direct input from the teacher can be looked at as (nurturant) non-indoctrinative.

> Teachers constantly inculcate values through the judgments they express about people and events, the rewards and punishments they administer, the routines and expectations they establish in the classroom, and so on. One major argument for value education in the schools is that if the "hidden" value curriculum of the teacher was brought out into the open and made the object of sustained examination by students and teachers alike, we could diminish the amount of indoctrination in values that currently goes on in the schools. But how, more specifically, is a teacher to avoid indoctrination while engaging in value education?
>
> First, the class must be conducted in such a way that relevant information, ideas and principles are constantly being injected into the discussion, from the teacher himself or herself, from the students, from visitors (where possible), from films, videotapes, books, newspapers, study notes, and so on. It has often been assumed that in order to avoid indoctrination we must keep ideas about values out of the classroom. But on the contrary, students can only fight indoctrination - from teachers, peers, the media, other adults - if they have a wealth of relevant information and theory at their disposal on the basis of which to make up their own minds. The free, non-directive group discussion, long seen as the symbol of the truly free classroom, can in fact leave the student easy prey to group indoctrination, teacher innuendo, a defensive return to early childhood prejudices, or a clutching at notions picked up in this film or that newspaper article, for want of some alternative.
>
> Second, there must be a genuinely free situation in the classroom, such that students are not afraid to disagree with a viewpoint that has been expressed, propose an alternative, suggest modifications, and so on. The teacher must exhibit a willingness to admit mistakes, learn from students, and acknowledge limitations in his or her knowledge base and capacity to solve value problems. The prevailing atmosphere should be one of 'teacher and students learning together.' In areas where certain students have more relevant knowledge and value sensitivity than the teacher this should be understood by the class (including the teacher) and taken into account in determining the inquiry procedure to be followed. (Beck, Appendix E, Final Report, Moral Education Project, O.I.S.E., 1975)

No one teaching style or role is sufficient to the task of doing moral education. Rather, there appears to be a question of the appropriateness of different kinds of teacher input. Each kind of input can be considered in terms of (a) the students' capacities that the teacher is attempting to nurture,(b) the particular misunderstanding and inhibiting conditions which might be affecting students' willingness or ability to exercise those capacities, and (c) the teacher's own capabilities and overall teaching style. With regard to (a) above, we can focus in on three general capacities which we have found help students to be discriminating about the ideas and inputs of other people and to be reasonable and forthright in their examination of value issues; these are the capacities to exercise autonomy, to become more committed to the worthwhileness and seriousness of values inquiry, and to be fairminded.

Development of these capacities functions as a general aim of moral education. Each capacity will be explored in terms of relevant misunderstandings and tendencies which we have found to inhibit its development. We will also present a teacher role continuum suggestive of the range of teacher inputs appropriate to aiding development of each capacity (and overcoming relevant inhibiting conditions).

AUTONOMY is a crucial dimension of sound moral reasoning. It can be generally defined for our purposes as the willingness to reflect upon and express one's own ideas and questions about value issues. It is important that this be done within a perspective which acknowledges both the influence of and insights gained from other people and the importance of weighing these against one's own experience and insights. Two inhibiting conditions with regard to the development of autonomous thinking are 1) rejection of the experience and insights of others (perhaps born out of fear of being proved wrong, inadequate, or less capable than others or because of a false sense of superiority and pseudo-independence) and 2) undiscriminating adoption of the standards and conclusions of others (perhaps born out of a poor self-image or because of a belief that authority resides in other people's hands). The role of the teacher in building autonomy and countering the abovementioned inhibiting conditions can be seen as lying along a continuum of INSTRUCTIONAL LEADERSHIP... NURTURANT LEADERSHIP.

Gates, Blanchard, and Hersey (1976) address this point in terms of the educator's dual concerns of task and relationship. They construct the notion of situational leadership where, depending upon the needs and maturity of both the leader and the group, the type of leadership will vary along a continuum of task/relationship. Thus, during the initial stages of the development of a climate for reflection and dialogue the teacher may need to be relatively directive and may find it necessary to insist that students take account of the experience and insights of others on the one hand or to point out the importance of being discriminating with regard to other people's standards and conclusions on the other hand. A related consideration is that of when and to what extent it is best to encourage students to forward their own ideas and questions and when it is best to help them acknowledge or examine the function of socially sanctioned beliefs and explanations. As students become increasingly more able to initiate and to carry on discussions in which autonomy as defined is being nurtured, then the teacher can reduce the amount of instructional leadership input and adopt a more nurturant or helper role.

Another aspect of the Instructional Leadership ... Nurturant Leadership continuum involves a sensitivity to when it is appropriate to take an active role in initiating, shifting, or terminating a discussion and when it is appropriate to let things go far enough that students can see and learn from their own mistakes.

Yet another aspect of this same continuum includes the teacher's willingness to be involved in and affected by the process of value inquiry. If students are going to be helped to understand that the teacher is 'an' but not 'the' authority on value issues, then the teacher has to be willing to take the steps necessary to make sure the students are not guessing for either the teacher's answer or the one right answer. Many value issues have no clear-cut answers, and the teacher's willingness to be unsure and to tolerate ambiguity can be a tremendous force in helping students see the importance of their own autonomous pursuit of better and better answers to important questions/decisions.

The following is a diagrammatic summary of the points raised with regard to the relationship of autonomy as an aim of moral education to the role of the teacher.

CAPACITY:	AUTONOMY	
INHIBITING CONDITIONS:	REJECTION of the experience and insights of others	BLIND ADOPTION of the standards and conclusions of others
TEACHER ROLE CONTINUUM:	Instructional leadership...........Nurturant leadership	
CONSIDERATIONS:	1. Are students being open to insights both from other people and from their own experience? 2. Are students learning from the kind of discussion which is taking place? 3. Are students showing autonomy with regard to the teacher's beliefs and input?	

COMMITMENT to the importance of value inquiry is the second capacity which we have found helpful in moving students to more honest and principled reasoning about value issues. It is important that students see values education as serious, in the same way that they might see math, science, or history as important and challenging areas for study. For one thing, if they don't recognize the importance of disciplined inquiry into values both generally and for themselves personally, they are more likely to be susceptible to indoctrination by people and ideas whose value biases they might not consider important enough to understand and critique. In this context commitment may be defined as the willingness to acknowledge and act on the understanding that engaging in values inquiry can have important effects on the way we view and conduct our lives. It involves discipline and skills development; it is serious business but it is also an exciting forum for looking at the goals, ideals, activities, friendships, and commitments which make life both enjoyable and meaningful.

Two inhibiting conditions for building commitment to the seriousness of value education come to mind. 1) First is the tendency many people have to compartmentalize value education to specific areas or topics of human behavior (such as sex), to rules (such as 'never tell a lie'), or to judgments (such as 'Hitler was evil'). Decisions about any of these cannot be separated from considerations about basic principles and values; articulating life goals and questions which are most exciting and meaningful for us and understanding what goals, needs, and questions are important for others are both important and challenging. If moral or value issues are seen as calling for isolated decisions apart from a broader moral perspective, they will not be taken seriously enough and they will not call for committed inquiry on the part of either student or teacher. Another related inhibiting condition in this regard is insufficient recognition of the influence of cultural, socio-economic, religious, and historical values not only on the solutions that teacher and/or student may come up with but also on the kinds of questions and values issues that the teacher feels ready to entertain. This is another dimension of a broader perspective which can, if recognized, make values inquiry more exciting in its implications.

2) A second inhibiting condition is consideration of value issues that are so impossibly broad and large, so unresolvable that they are written off as unimportant, or at least as merely food for speculation.

The role of the teacher in building a commitment to the seriousness of values inquiry and countering the abovementioned inhibiting conditions can be seen as lying along a continuum of IDEALISM ......SKEPTICISM. Sometimes it is necessary to help students regain their confidence about the possibility that they can reach important insights into difficult value questions. Sometimes also it is necessary to lift the vision of the students above a tendency to be blasé about the importance of value questions by helping them to recognize that there are goals, ideals, and crucial (if some unresolvable) questions which continue to motivate individuals to struggle towards deeper understanding, greater joy in life, and more authentic contributions to others. On the other hand, it is sometimes important to counter tendencies to naive idealism or avoidance of tough value issues by being somewhat hardnosed and skeptical - by judiciously playing the devil's advocate. In this regard, when working with older students, it may be appropriate to examine some of the cultural, socio-economic, religious, and historical value biases which might be affecting their reasoning about value issues. From this "skeptical" end of the continuum it becomes possible for the teacher to help students examine stereotypes and unexamined assumptions which are so often brought to bear on moral deliberations, especially at what Kohlberg calls the conventional level of reasoning.

One important dimension of commitment to the seriousness of value inquiry is discrimination. This is true especially with regard to reflecting on what issues are worth spending significant time on in class, to what extent these issues should be pushed back into a probing of the moral perspective underlying them, and to what extent it is possible and worthwhile to examine the value biases that might be affecting both the reasoning and the kinds of questions that are brought to bear on the decision-making process. To some extent both teacher and students have to grapple with these kinds of discriminations; they are part of taking the whole thing seriously. There can be no firm guidelines except to consider the developmental stage, the needs and capabilities of both teacher and students, the overall aims of the course ... and to keep bearing the questions in mind.

The following is a diagrammatic summary of the points raised with regard to the relationship of commitment to the seriousness of value inquiry as an aim of moral education to the role of the teacher.

CAPACITY:	COMMITMENT TO THE SERIOUSNESS OF VALUE INQUIRY	
INHIBITING CONDITIONS:	COMPARTMENTALIZATION of moral education into topics, rules, or judgments	PRESENTATION of moral issues as impossibly large, unresolvable... and thus unimportant
TEACHER ROLE CONTINUUM:	IDEALISM .... SKEPTICISM (devil's advocate)	
CONSIDERATIONS:	1. Are students aware of the questions, ideals, and life goals which they hold in common with others as well as the different ways in which people express their values? 2. Are students aware of the importance of the broader moral perspective represented by the way they and others go about making decisions about values? 3. Are students aware of the ways in which the 'big' value issues are practical as well as timeless... in that they are often reflected in the value decisions they make in their own everyday lives? One way of putting this is to ask; do students see themselves as 'cause' (as being part of, as contributing to the importance of the big life questions) as well as 'effect' (being deeply influenced, awed, and sometimes rendered indecisive by value questions)?	

The third capacity which we are focussing on is FAIRMINDEDNESS. It could be defined as appreciation of the importance of considering as many points of view on a value/moral issue as is reasonably possible. There are two relevant dimensions of fairmindedness which are important in the context of moral education. First is the willingness to attempt to understand the most salient factors (of culture, personal experience and goals, and ideological commitments) which helped to formulate another's perspective; from this basis one can go on to develop a more just, fairminded critique of that perspective on a value issue. Second is the dimension of discrimination as to which points of view are worth examining in some depth and as to how a number of points of view can be ranged under representative categories of response to a value issue (i.e. conservative, liberal, radical, etc). In this process it is crucial to acknowledge that usually one cannot know all the facts or conduct exhaustive research into everyone's point of view, but it is important to consider criteria for deciding which are relevant facts and points of view.

One of the inhibiting conditions is a tendency to oversimplify - to try to make one principle fit all situations. This might be an arguable point for some, as Kohlberg's use of the principle of 'Justice' and Oliver and Newman's use of the principle of the 'Dignity of man' are cases where one concept becomes the ultimate adjudicating principle. The cautionary note that is intended here is that too narrow a definition of either of these principles could be used to cover too broad a range of value issues or moral dilemmas.

The other inhibiting condition is a tendency to relativism, to having no criteria for deciding on the relative worth of different arguments about a value issue. Students who have a tendency to avoid taking a stand, who may be too willing to compromise needlessly, who tend to superficial, uncritical consideration of all opinions may warrant some prodding to take at least a tentative position. Some students may also fall into the relativist camp because they believe that if they do take a position they may have to live with it for a long time. In this regard it is helpful if the teacher models and encourages an appreciation that it is inevitable and often very healthy and the moral thing to do to recognize that previously held moral positions, upon reflection and on the basis of greater knowledge and experience, can now be recognized as inadequate or wrong. As an aside, it is often encouraging to take note of "how far we have come in our learning!"

The teacher role in this context could be seen as falling along a continuum of BUILDING A SENSE OF STABILITY, OF COMMON PRINCIPLES.... TAKING A COMPLEX APPROACH; SENSITIVITY TO AMBIGUITY, PLURALITY. As in the aim of developing commitment there is acknowledgement that each of us is engaged in pursuing, in our own way, many of the same life goals (such as meaning, happiness) and questions (such as 'what is worthwhile commiting myself to?' 'do I have an identity apart from the roles I play in life?'). With the aim of fairmindedness there is an added focus on what Wilson calls 'emp', McPhail terms 'other-considering', and Kohlberg and Selman identify as 'role-taking ability'. That is, a careful, reflective consideration of what these goals and value questions really mean to others, as well as to ourselves. It is important to give students opportunities to test and expand their abilities to identify with other people. This in turn can form a more legitimate standpoint from which it is possible to identify and come to deeper understanding of those goals and principles which are held in common as well as those which are different and possibly conflicting.

A complementary focus to that explored above is on helping students appreciate the importance of divergent and conflicting points of view. When an idea or value principle is turned around, examined from many perspectives, and allowed to rub up against conflicting perspectives, there can be a much fuller understanding of its many dimensions and implications. Part of the teacher's role in helping students achieve fairmindedness is to model this openness to other ideas, coupled with a modeling of commitment to critical evaluation. The teacher must, then, be the prime roletaker demonstrating that he or she has the willingness and capacity to see things from the students' point of view. Accepting a student's perception is not the same as agreeing with it, but that initial acceptance can go a long way to encouraging others to be inquiring, fairminded, honest, and adventuresome in their deliberations. These deliberations will probably have themes; the sensitive teacher will be listening for cues indicating the larger concerns of the students as well as be appreciative of isolated perceptions and questions. Students' deliberations are likely to turn around some basic concerns and value issues which emerge out of their experience of being at a certain developmental stage in terms of moral reasoning and their role-taking ability, as well as out of their shared experience of a particular school and community. The more these can be picked up on and related to broad moral principles, the more real the endeavour of moral education to the students and the more authentic their reasoning is likely to be.

The following is a diagrammatic summary of the points raised with regard to the relationship of FAIRMINDEDNESS as an aim of moral education to the role of the teacher.

CAPACITY:	FAIRMINDEDNESS	
INHIBITING CONDITIONS:	OVERSIMPLIFICATION	RELATIVISM
TEACHER ROLE CONTINUUM:	Building Sense of Stability, Common Principles & Goals	Taking a Complex Approach; Sensitivity to ambiguity, plurality
CONSIDERATIONS:	1. Are students willing and able to listen with openness and discrimination to other people's points of view? 2. Are students able to recognize the range of questions, points of view, and facts that are relevant to consider? 3. Are students able to recognize the importance of probing for the most appropriate principle to be used in coming to decisions about particular value issues or moral dilemma?	

CREATING AN APPROPRIATE ATMOSPHERE FOR MORAL EDUCATION

A. ROLE OF DIALOGUE AND REFLECTION

The previous discussion outlined both considerations around autonomy, commitment, and fairmindedness as general *aims* of education and the *role of the teacher* in facilitating development of these capacities in students. The pursuit of inquiry into values issues as it takes place in the classroom hinges not only on the perspective that the teacher is able to work from but the quality of individual reflection and interpersonal dialogue that the teacher is able to foster. These features of the actual process of doing moral education are often treated separately, and it is the purpose of this section of the chapter to point out ways in which reflection and dialogue are interrelated aspects of values inquiry. It becomes apparent that there are also more subtle dimensions of what might be called classroom climate which contribute to the quality of reflection and dialogue that take place. These dimensions include the willingness to take risks and the acceptance of tentative ideas, feelings, personal experience, goals, ideals, and resistances as inputs into the process of decision-making about values issues. These will be explored in the context of a look into the complementary roles of reflection and dialogue in fostering sound values inquiry.

Dr. John Eisenberg and Paula Bourne make the point below that the reasoning and communication skills which comprise this process of doing moral education are integrated and mutually enriching. This insight is deceptively simple; it holds broad curricular implications; it is often missing from the literature which deals with communication, dialogue, and group process skills on the one hand and the literature which reviews developmental aspects of moral reasoning or skills necessary for principled reasoning on the other hand.

> For teachers who are concerned with evaluating the effectivensss of specific teaching techniques and strategies for dealing with moral issues, it is possible to recognize and document the development of a number of integrated skills used by students in discussing moral issues. Included among these skills are the following:
>
> 1. social skills in relating to others;
> 2. verbal skills for expressing and articulating positions etc.;
> 3. self-awareness in recognizing one's own values and belief structure;
> 4. sensitivity to the thoughts and feelings of others;
> 5. perceptual abilities to recognize relevant conditions;
> 6. a conscience or sense of right;
> 7. an imagination or creative abilities for discovering new ways of dealing with problems;
> 8. rational abilities to argue persuasively and consistently, to use analogies effectively, etc.;
> 9. practical abilities for implementing decisions or putting decisions into practice.

> The nature and value of such skills and abilities are, however, partly dependent on how they are integrated with other aspects of the discussion. Skills cannot be developed singly and independently; the use of each depends on the use of the others. For example, sensitivity without reason is undirected, while reason without sensitivity is crass and mechanical; and both sensitivity and reason without a conscience or sense of right could be humanly and socially disastrous.
> (Orbit 30, Vol. 6, No. 5, Dec., 1975, p. 18)

One approach to the interrelatedness of these skills is to step back and look at them as general features of the way reflection and dialogue interact. The processes of individual reflection and dialogue can each elicit different features of a values issue initially, and together they can usually provide deeper insights into those same features of values issues than either might separately.

Initially, individual reflection might take the form of identifying insights based on personal experience, identifying one's present understanding of experiences shared by friends, family, authors, poets, musicians, historians, filmmakers, dramatists, etc., or even identifying hesitancies, questions, and feelings that are aroused when considering a moral problem. These may be elicited in any number of ways including writing, drawing, and silent reflection. Methods for tapping into individual insights will be discussed in the last section of this chapter.

Initially, interpersonal dialogue might take the form of what is often called reflective listening: that is, when one person's role is to do the talking (about an insight, experience, question, resistance, or whatever else is found important in relation to a values issue) and the other person's role is to be attentive and not to say anything while the speaker is exploring ideas out loud. The listener can then summarize (without judging) his or her understanding of what the other person has just said. (If necessary the speaker can go on to clarify any points which were unclear.) Finally, both can explore further ideas about the issue(s) or idea(s) raised by the speaker. Roles are then reversed. This reflective listening can also be done in small groups, although usually it is easier to begin with pairs.

This kind of dialogue process can help students become aware of the extent to which their ideas, questions, and insights are clear enough in their own minds that they can be summarized to another person. It can also help to sensitize students to the ideas, confusions, etc. that their peers bring to initial discussion of a value issue. It is a way of acknowledging the importance of the initial perceptions, and experience they already have; it is a way of helping to articulate and share these in such a way that the gaps and differences in their understandings can become more available for exploration at a later phase in the process; and it is a way of building a common set of shared understanding. All these can form a base for going on to explore other principles, insights, questions, and facts that would put their initial understandings into more perspective and would help them to generate deeper insights and to practice more principled reasoning. Here the role of teacher is crucial - both in helping students summarize what they have shared and learned and in helping them go on to explore other principles, examples, etc.

After gathering this kind of data base, the next level of discussion calls for a closer alliance between the inputs of reflection and dialogue. Reflection can help to make dialogue/communication more authentic and clearly articulated. If one is able to step back and reflect on just what one means to say and on how it might be received and understood by a listener, then it is probable that the discussions will be more productive, with less chance for misunderstanding and defensive reactions. Reflection also involves making room for new ideas by acknowledging inconsistencies, irrelevancies, and generally inadequate responses. An emerging moral perspective which is more consistent, relevant, and generally adequate is often forged by the creative interface between an openness for new ideas and the challenge (through dialogue) of other perspectives. And finally, reflection helps communication by the process of stopping to identify reasoning patterns, themes, and ideas which can be gleaned from previous conversations and applied to new ones.

Dialogue in turn can help to clarify and deepen one's reflection and understandings. It should be noted that dialogue encompasses not only the interaction between teacher and students, the traditional operational definition, but also requires that students interact with fellow students and that both teachers and students reflect upon the process itself. The process of sharing ideas and probing for honesty and clarity can unearth feelings, motivations, fears, and ideals which are often important undercurrents in the stream of ideas being explored. Dialogue also helps us acknowledge and experience the fact that a key part of our moral learning stems from what we learn from and how we react to others. And finally, the act of voicing ideas and questions is usually a call for expressive clarity - a key factor in a person's ability to be an active and responsible participant in values discussions.

B. THE ROLE OF CLASSROOM CLIMATE: ELEMENTS OF RISK-TAKING AND ACCEPTANCE

Classroom climate is the most elusive but perhaps one of the most crucial elements in values education. Classroom climate may be loosely defined as the "feeling tones of the group", those different combinations of attitudes (to self, others, and the group's purpose), leadership roles, and friendship and communication patterns which generate the learning atmosphere. In turn, different atmospheres or climates elicit different kinds of learning. What is possible, and an important aim for moral educators is to create those conditions which can best facilitate what the various conceptions of values and moral education previously reviewed have labeled as "discussion", "reflection", "social interaction", and "dialogue".

The Reflection/Dialogue process is in reality a creative confrontation with self and others. Such a process calls for some degree of risk-taking on the part of both teachers and students. Teachers who have been used to operating as the Authority and who have been unwilling to share with the students reasons for their beliefs and the fact that there are still questions and moral issues for which they, too, have no clear (or satisfying) answers might find such a requirement somewhat threatening. No less threatening does the process seem to students who not only are concerned with what the teacher thinks about them but also worry about what their classmates are thinking. Miller comments:

> "Not only is the teacher-student relationship often an impersonal one, but institutional pressures encourage lack of communication among the students. Because the emphasis in many classes is on discipline and control, the students learn not to communicate with one another except in the manner prescribed by the teacher." As Jackson puts it "In a sense, then, students must try to behave as if they were in solitude, when in point of fact they are not." (1972)

Jules Henry further illustrates the nature of the problem in a fifth grade arithmetic class.

> Boris had trouble reducing 12/16 to the lowest terms, and could only get as far as 6/8. The teacher asked him quietly if that was as far as he could reduce it. She suggested he "think". Much heaving up and down and waving of hands by the other children, all frantic to correct him. Boris was pretty unhappy, probably mentally paralyzed. The teacher quiet, patient, ignores the others and concentrates with look and voice on Boris. After a minute or two she turns to the class and says, "Well, who can tell Boris what the number is?" A forest of hands appear, and the teacher calls Peggy. Peggy says that four may be divided into the numerator and the denominator.

Henry comments:

> Boris' failure made it possible for Peggy to succeed; his misery is the occasion for her rejoicing. This is a standard condition.... (Henry, p. 295-6)

The teacher in this example certainly did not intend to hurt Boris, nor did she probably realize the consequences that the repeating of this process has on students' willingness to engage in dialogue. "School metamorphoses the child, giving it the kind of Self the school can manage and then proceeds to administer to the self it has made." (Henry, p. 296).

The phenomena of student isolation and eventual withdrawal may also be seen through a moral development perspective as articulated by Kohlberg. Classroom conditions which inhibit risk-taking, acceptance, and social interaction in classroom are not conducive to moral development. The Kohlberg model terminates with the post-conventional or autonomous level of development (stages 5 and 6), and it might be asserted that forcing students into merely passive receptors of "truth" from the authority called "teacher" creates conditions which reinforce the student's operating at the preconventional (stages 1 and 2) and conventional (stages 3 and 4) levels. The example of Boris exemplifies the lesson that one must succeed at another person's expense, possibly reinforcing a Kohlbergain stage two notion of justice which causes one to view others in terms of one's own needs. When schools demand adherence to external authority as the sole arbiter of moral decision making they thwart movement toward post-conventional development. "In sum, an institutional morality which supports instrumental hedonism and action in accordance with external expectations is not conducive to moral development and the eventuality of autonomy." (Miller, p. 113).

One of the most important elements of classroom climate is what Rogers calls an 'acceptant climate.' Such a climate would generate trust, openness, tolerance, empathy, and a respect for divergent points of view; that cooperation rather than competition, for example, becomes the norm depends to a large degree on the extent to which the teacher models these dimensions of 'acceptance' in the way he/she conducts the class.

INTRODUCING AND ORGANIZING VALUES DISCUSSIONS

A. INTRODUCING VALUES TOPICS

1. Role-Playing

Role-playing is one way of animating personal interest in values topics. Michael Scriven (p. 12) asserts:

> The domain of morality is simply the domain which is concerned with assessments of actions, attitudes, and in general any behavior that may affect other people, judged from a particular point of view. This point of view is not the point of view of self-interest of the actor, or victim, nor of the government, nor is it the point of view of a particular church; it is simply the point of view of all involved treated alike! A first step in lifting ourselves into that stance from which we can really judge on the basis of all involved being treated equally might be to role-play the feelings, observation, reactions and desires of the particular points of view - of each of the main people involved in the value conflict.

It is debatable whether role-playing can actually duplicate the emotions, fears, and spontaneous reactions that might occur in a real-life situation - this would depend to some degree on the dramatic capabilities of the students and on the complexity of the role-playing situation itself. Role-playing can, however, provide an opportunity for students (a) to take risks in interpreting and expressing both feelings and ideas, (b) to practice empathy and role-taking skills, (c) to exercise acceptance of other people's dramatic interpretations and points of view, and (d) to relate affective and circumstantial dimensions of moral decision-making to the value principles and personal life goals which can be brought to bear on the situation. It is important in the context of moral/values education that role-playing sessions be followed up (even on the next day) with opportunities to discuss principles that were both explicit and implicit in the way the situation was dealt with, reasons for principles and for actions, examples of similar value conflicts, and examples where the same value principle or the same decision might not be applicable.

Role-playing can also give students an opportunity to recreate and evaluate the different roles they play or have played in coping with a values issue: i.e. the 'idealizer', the 'pessimist', the 'compromiser', the 'cynic', the 'moralizer', etc. These enactments should also be followed up with discussion of reasons why and when it might be appropriate or inappropriate to approach a decision from any of these perspectives.

Some general guidelines for the use of role-playing are provided by Shaftel and Shaftel in their book ROLE-PLAYING FOR SOCIAL VALUES. They stress the importance of being as clear as possible about the nature of the situation, the circumstances surrounding it, and the characters that the students will be role-playing. Brian Way's DEVELOPMENT THROUGH DRAMA provides some excellent graded exercises in listening, concentration, imagination, movement, use of sound, characterization, and improvisation as skills that will help students be clear in their presentation of the situation, the circumstances, and the characters.

Shaftel and Shaftel suggest 9 basic steps in the role-playing sequence:

1. warming up the group (problem confrontation)
2. selecting the participants (role players)
3. preparing the audience to participate as observers
4. setting the stage
5. role-playing (enactment)
6. discussing and evaluating
7. further enactments (replaying revised roles, playing suggested next steps or exploring alternative possibilities)
8. further discussion
9. sharing experiences and generalizing

Shaftel and Shaftel also emphasize three tasks for the teacher who is facilitating a role-playing session:

1. a non-evaluative position with regard to different solutions possible during the role playing;
2. a supportive attitude
3. a 'listening' for the underlying meaning/feelings in the way students are enacting their roles.

The teacher can use open-ended questions to play a very direct and crucial role in helping participants to get a sound grasp of the roles they will be playing. It is usually best to choose role players who you think can fairly quickly gain a sound sense of the character, but it is also important to encourage them NOT to play the roles in a manner which is too 'adult' or 'socially acceptable'.

In preparing for the roles each participant can draw on the insights and creative imagination of a small group of classmates. Group members could help the role player to make inferences about the reasons, assumptions, needs, and intentions, etc. which are affecting his judgment and behavior. In discussing and evaluating the role-playing session it is helpful to relate the dramatic situation to the personal experience of the students. Some possible questions in this regard are: 'What do you now know about this person's beliefs and experiences?' 'What would you have done? Why?' 'Have you ever been in a similar situation?' 'How did you act and what criteria were you using to judge and act?' 'What does your action tell you about yourself?' 'Why (why not) are you satisfied with the role-playing session?' 'With your own response?' 'What else might you have needed to know to have made the role-playing better?'

2. Using Current Events and Personal Experience

Another set of strategies clusters around the use of the current concerns and interests of the students. Such approaches can be used to generate a sense of personal involvement in the task of clarifying and working through value issues; they can also be used to help students to become aware of the range of value issues which other individuals, cultural groups, nations, etc. are facing. The following are a few suggested strategies for generating values topics:

a. Ask students to make a collage of pictures/ads from magazines, journals, and newspapers which reflect the three most important events of the last six months (or last year, week, etc.). Can they isolate the different values and value conflicts imbedded in each event? Compare collages and the issues they represent. What were the criteria that different students used?

b. Take a school rule such as compulsory attendance and discuss the intention of the rule from different points of view (principals, teachers, parents, students, employers) and discuss the value assumptions underlying each. What types of value conflicts can emerge? What criteria could be used for deciding which value is most important/realistic? Also, discuss in terms of distinctions between "means" values and "ends" values.

c. Have students keep journals in which they record their achievements each day, the most important moments of the day, the most important learning, the most important question they are left with, what they didn't do, and what they wish they had done. What value 'means' or ultimate/'end' value is represented by each? What does this tell them about the current value priorities in their lives? How/why might these shift in the future?

d. Examine the value issues raised in the songs/music they listen to, cartoons, different kinds of newspapers and magazines and graffiti they see on the streets, T.V. programs, movies, advertisements, parlour games, and organized sports. Are there any themes in the value issues they see around them? How do these themes compare to value issues their parents were confronted with at the same age? Are the criteria for weighing the issues any different? If so, why?

3. General Considerations for a Problem-Solving Approach

It is often helpful to keep a checklist of the considerations that one wants to bear in mind while designing and evaluating a lesson unit related to values issues. The following list is suggestive of a range of considerations to which the teacher will undoubtedly make additions - and deletions.

a. Is the moral dilemma or value issue pitched to the interests and reasoning levels of the students?

b. How can I best help them to recognize the central problem? And have I helped them break the central problem or issue into manageable sub-problems?

c. Have we dealt with and distinguished means values (such as winning ... a track meet) and ends/ultimate values (such as pursuing excellence, self-fulfillment, meaning, etc.)?

d. Are they (and am I) clear about what counts as a good solution?

e. Have I helped them see, where relevant, that there might be several alternative good solutions?

f. Have we taken account of past experiences, feelings, beliefs, values, attitudes, assumptions, life goals, self-concept, outside influences from family, peers, culture, etc. - as well as taking account of relevant principles, concepts, and facts?

g. Have I recognised natural breaks in the topic and in their interest level?

h. Have I been able to reintroduce the topic at a later date in a way which summarizes what has been learned and how it relates to the topic presently at hand, and in a way which establishes renewed interest?

i. Have we dealt with possible action, with activities which students could engage in as a way of following through on - and possibly realizing, living, and testing - their value commitments? Have we tackled this in a way which is realistic given the constraints teachers and/or students have to cope with?

j. Are the notes that students take away with them useful? Do they have copies of the exercises, issues or dilemmas, principles for reflection, and conclusions?

k. Have I given students opportunities to raise value issues which are really important and current for them? (An anonymous Values Question Box can be useful here.)

l. Have I helped them relate the values issues and principles to their own lives? Have I also given them the 'right to pass' when we talk about personal experience?

B. ORGANIZING VALUES DISCUSSIONS

The following three outlines indicate different ways of organizing values discussions. The first outline is oriented to working with value principles and ultimate life goals; the second and third are more oriented to moral dilemmas.

OUTLINE I

1. a. Introduction of topic
   b. Find and discuss principles
   c. Discussion meaning of principle(s)

2. Find and discuss examples
   a. counter examples
   b. other relevant examples

3. Find and discuss reasons
    a. for principles
    b. against principles

4. Push reasons back to ultimate life goals (meaning, happiness, self-fulfillment, etc.)

5. Find and discuss relevant conditions, circumstances, under which the principle
    a. holds
    b. doesn't hold

6. Find and discuss relevant information.

7. Think what you would do, feel, say

8. Think what other persons would do, feel, say

9. Think of analogies

10. Act out what you would do

11. Act out what other person would do

12. Try out what you would do in school, community

13. Relate the topic to films, plays, literature, popular sayings, etc.

OUTLINE II

1. SITUATION

   Who is involved? And what is their (a) present stand?
   (b) stake and power with regard to the situation?
   (c) goals/ideals?

   Have I considered all the facts?

   Do I understand the facts, terms, concept, issue?

2. ALTERNATIVES

   What are the alternatives?

   Am I able/willing to understand these from others' points of reference?

   What are the consequences of each alternative?

   Am I aware of my own feelings, biases, values, assumptions?

3. CRITERIA

   Have I considered the appropriate criteria and ultimate principles? i.e., right-wrong/good-bad/praiseworthy-blameworthy?

   How does my view of human nature affect the criteria/ultimate principles I will use to decide among alternatives?

   How realistic and universalizable are my criteria?

4. Decision

   Am I willing to support my decision in the form of action? Why/why not? How?

   What can I learn about my own values/valuing process from all this?

   What analogous moral dilemmas I'm reflecting on might be affected by this decision/valuing process? How affected?

OUTLINE III

TENTATIVE DIAGRAM OF PROCESS OF WORKING THROUGH A MORAL DILEMMA

CONFRONT a Moral Dilemma

1. PRESENT THE DILEMMA. State it in terms of conflicting values.
2. STATE the curcumstances.
3. FIND AND DISCUSS the terms, concepts, principles.
4. STATE the value conflict(s) for the central character(s).

STATE a qualified position

5. Reflect on an individual position:
   a) state the alternatives.
   b) state the probable consequences of each alternative.
   c) review the "consequences of the consequences".
   d) state the criteria and ultimate principles which could be used to decide what alternative is best.
   e) state a tentative position and 3 reasons why you believe your position is the best you can think of.
6. Reflect on a class or small group position:
   a) share tentative individual positions and reasons.
   b) discuss/debate steps a-e in #5.

EXAMINE REASONING

7. Check factual assumptions behind qualified value position.
8. Examine different reasons in terms of:
   - analogous dilemmas
   - dilemmas class has worked with previously
   - applicability of the ultimate principle being used to choose among alternatives (i.e. Justice, Dignity of Man, Ultimate Life Goals)
   - any perceptual or ideological biases which may be masking out other alternatives.

REFLECT & DECIDE on individual position

9. State reasons for an individual position.
10. State an intended action which would support that value position.
11. Consideration of unintended effects of the action; consideration of whether/where are the means to carry out that action.

Filmography

The filmography is based on films that are readily available. While excellent American and foreign films exist, the difficulties inherent in getting them preclude their listing here. The list offered is by no means final but rather an initial one to which the educator can continuously add. The attempt at classification is rough, and in no sense should it substitute for the educator's own appraisal and use of the film. Several of these films would be classified by different educators in many different ways. The film Free to Be You and Me, while being of great interest to pre-school and elementary students, also has great appeal to the secondary school and adult population and indeed is a treasure house for those interested in psychological developmental theory. In short, many films have a multifaceted appeal for audiences of different ages.

While no attempt has been made to prescriptively evaluate these films, there does seem to be a general consensus that the following are particularly appealing to a wide audience in the field of value education: Rock A Bye Baby, Child Behaviour - You, Three Looms Waiting, Here Comes the Judge, Shows Promise Should Go Far, Bridging the Gap, Children of Our Time, Free to Be You and Me, and Coming Home.

It is useful to preview the film and draw up a list of issues rising out of it so as to initiate discussion.

The abbreviations below indicate where the films may be obtained and the disciplines into which they may be roughly categorized. (In many cases the source listed is not the only one where the film may be found.) All films are 16 mm.

Source	
Central Ontario Regional Library System	CORLS
Metropolitan Toronto Library	MTL
Ontario Institute for Studies in Education	OISE
National Film Board	NFB

Discipline	
Communications	C
Drama	D
Psychology (Dev)	P
Ethics	E
Sociology	S
Values	V

TITLE	TIME	AUDIENCE	SOURCE	DISCIPLINE
Adolescent Responsibility	25 min.	Sec-Adult	MTL	P E V S
	Being a parent is difficult, but so also is being a teenager. The film illustrates the struggle for independence and formation of new values.			
All the King's Men	20 min.	Sec-Adult	Marlin Films Port Credit	E P S
	A popular politician fights to retain his office with a panoply of unethical tactics. Do the ends justify the means?			
Anything You Want to Be	38 min.	Sec-Adult	Marlin Films Port Credit	S V E P
	A young girl describes what she would like to be, but the accompanying visual tells a bitingly different story.			
Authority and Rebellion	32 min.	Sec-Adult	CORLS	E S P V
	Edited from The Caine Mutiny. Shows the disintegration of Captain Queeg and the growing moral dilemma of Ensign Keith.			
Beauty Knows No Pain	28 min.	Sec-Adult	CORLS	E S V P
	Documents the selection and training of the Kilgore College Texas Rangerettes and raises serious questions about the social values of such an enterprise.			
Bill Cosby on Prejudice	25 min.	Sec-Adult	CORLS	E V P S
	Bill Cosby does a monologue as a bigot by starting out as a man who has nothing against anyone . . . except			
Bridging the Gap	32 min.	Sec-Adult-Parent	MTL	P V S C
	An enlightening session with Doctor Thomas Gordon, who engagingly discusses various methods of resolving parent-child conflicts by the application of his methods of Parent Effectiveness Training.			

TITLE	TIME	AUDIENCE	SOURCE	DISCIPLINE	
The Broken Bridge	42 min.	Teacher-Sec-Adult	CORLS	P C V	Shows American therapist Irne Kassrla during a session with mentally ill children who are unable to communicate with the outside world.
The Burden They Carry	28 min.	Sec-Adult	MTL	P S C	A Swedish sex education film based on informal talks with young children and teenagers.
But What Happens If the Dream Comes True?	52 min.	Sec-Adult	CORLS	P V S	An American documentary on an affluent family who achieve the Great American Dream but find resulting dissatisfaction.
Can a Parent Be Human?	12 min.	Sec-Adult	CORLS	P V S	A group of teenagers discuss qualities they consider important for parents to have and act out role-playing situations.
Challenge of Change	15 min.	Gen	MTL	P V S	A kaleidoscope of movement and sound, a montage of urban and rural life reflecting on the creativeness of man.
Changing Life Scripts	30 min.	Sec-Adult	CORLS	P V S	Eric Berne talks about how people are born princes and princesses and are later turned into frogs. They learn to feel not "O.K." and thus live out their lives. Method of changing their life scripts.
Child Behaviour - You	12 min.	Sec-Adult-Parent	NFB 106C-0172070	P S V E C D	Carleton University and the Vanier Institute combine on a very useful cartoon on behaviour modification as employed with children in all stages of development.
Children of Our Time	57 min.	Sec-Adult-Parent	CORLS	P S V E	A CBC documentary of children from broken homes. Their problems are poignantly acted out, with commentaries by Doctor Rabinovitch and many other experts.
Chromophobia	11 min.	Sec-Adult-Gen	CORLS	S V	The dilemma of a society in a rigid dictatorship and the emergence and victory of the free spirit over dull conformity.

TITLE	TIME	AUDIENCE	SOURCE	DISCIPLINE	
Classification	25 min.	Teacher	OISE mp 131	P	Based on Piaget's developmental theory. Inclusions and hierarchical formations.
Coming Home	85 min.	Sec-Adult-Parent	NFB 106C-0173007	P S E V D C	Excellent portrayal of a communication and value block in a Canadian family. Provides excellent discussion base for a wide range of value topics.
Conscience in Conflict	32 min.	Sec-Adult-Gen	MTL	E P D S	Based on the movie A Man for All Seasons. Sir Thomas More must choose between his conscience and his king.
Conservation	20 min.	Teacher	OISE mp 132	D P	Piagetian conservation of quantity, length, area, and volume.
Coping with Parents	15 min.	Sec-Adult	CORLS	P S V C	Three typical conflicts between teenagers and parents with each situation shown twice, the wrong way and the right way.
The Early Years	50 min.	Sec-Adult-Gen	London Life Box 5560 London	P V S E C	Examines what many experts consider to be the most crucial years in a human's life, from birth to the beginning of school.
The Education of Phyllistine	56 min.	Sec-Adult-El-Gen	OISE mp 480	E V P S C	Alienation and prejudice as they affect a young Indian girl in a white school in the north.
Epilogue	16 min.	Pre-El-Sec-Adult	NFB 106C-0171048	V Ecology	From outer space, and then as camera closes in, shows what man is doing to our planet; many challenges and responsibilities are presented.
A Fable of He and She	12 min.	Sec-Adult	CORLS	P S V	A humorous view of life on a mythical island where male and female roles are clearly defined until unusual events force both sexes to assume different roles for survival.

TITLE	TIME	AUDIENCE	SOURCE	DISCIPLINE
The First Mile Up	18 min.	Gen	NFB 106B-061085	V Ecology
	A film on air pollution with surprising disclosures. Discussed by engineers, health authorities, and Linus Pauling.			
Five Easy Pieces	17 min.	Sec-Adult	Marlin Films Port Credit	E C P S
	Edited. Shows a young man, estranged from his family and his past, returning home to face emotional and communication problems and gain new insights.			
Flowers on a One Way Street	57 min.	Sec-Adult	MTL	S P V
	A story about Yorkville Avenue, dealing with community issues and social conflicts and interactions.			
Formal Thought	32 min.	Teacher	OISE mp 481	P
	Deals with Piagetian application of formal operations of secondary school children.			
Formal Thought	37 min.	Teacher	OISE mp 490	P
	Piaget. Deals with spatial relations, object permanence, schemas, and other aspects.			
Free to Be You and Me	38 min.	El-Gen-Sec-Adult	CORLS	P S C D E V
	Delightful film urging children to make their life choices on what they want. Includes some of America's best actors. Encourages a strong positive self-image and interpersonal relations.			
From Sociable Six to Noisy Nine	21 min.	Teachers-Parents-El-Sec	NFB 106C-0154012	P S V
	Shows the meaning of various types of behaviour and a way to guide children through these baffling times.			
From Ten to Twelve	26 min.	Teacher-Adult-Sec	NFB 106C-0256020	P S V
	Shows young adults in the making at home, in school, and in groups.			
The Frustrating Fours and Fascinating Fives	21 min.	Teacher-Adult-Sec-Gen	NFB 106C-0153012	P V
	A study of their behaviour, which vacillates between helplessness and vigorous self-assertion.			

TITLE	TIME	AUDIENCE	SOURCE	DISCIPLINE
Genetics	58 min.	Sec-Adult-Gen	CORLS	V E S
	A question of morality. A distinguished group of scientists from various disciplines examine and probe the rights of an individual and society. Produced by WNET.			
He Acts His Age	15 min	Sec-Adult	NFB 106C-0149013	P S
	How a child's development keeps pace with his physical growth and play habits.			
Here Comes the Judge	25 min.	El-Sec-Adult	MTL	E D P E
	Ethical improvised drama by Dorothy Heathcote. A dilemma is acted out by children of different ages with surprising results.			
Heroes and Cowards	32 min.	Sec-Adult	MTL	E V P
	Edited from the movie Lord Jim. Peter O'Toole as a young sailor is caught in a dilemma when he must choose between himself or his passengers.			
High School	75 min.		Marlin Films Port Credit	
	A documentary on a large high school which seems to be confusing discipline with learning.			
I Owe You Nothing	10 min.	Sec-Adult	CORLS	P S V
	A group of teenagers act out two intense role-playing situations between mother and son and daughter; lively discussion on parent-child mutual obligations.			
I Who Am Who Am I	17 min.	Sec-Adult	MTL	S V P
	Edited from The Swimmer. Burt Lancaster finds himself losing his job, family, and material possessions; allegorical journey that ends in isolation.			
Is It Always Right to Be Right?	8 min.	Sec-Adult	MTL	S V P
	A parable told by Orson Welles highlights the centres of decisiveness in society: the generation gap, war, poverty.			
Jamie	28 min.	El-Sec-Adult	NFB 106B-0164112	P V S E
	Shows how the emotional development of children is affected by parental attitudes and how competition carried to extremes can be detrimental.			

<table>
<tr><th>TITLE</th><th>TIME</th><th>AUDIENCE</th><th>SOURCE</th><th>DISCIPLINE</th></tr>
<tr><td>The Learning Process</td><td>50 min.</td><td>El-Sec-Gen</td><td>London Life
Box 5560
London</td><td>P S V</td></tr>
<tr><td></td><td colspan="4">Exactly how we learn, what is the best way to impart knowledge, inhibitors to this impartation, why people sometimes have photographic memories, and why some otherwise bright children have difficulty in reading.</td></tr>
<tr><td>Life in a Tin</td><td>7 min.</td><td>El</td><td>OISE
mp 422</td><td>P S V</td></tr>
<tr><td></td><td colspan="4">Deals in cartoon fashion with a child's pure joy of life being dimmed by grey buildings and overwhelming responsibilities.</td></tr>
<tr><td>Little White Crimes</td><td>10 min.</td><td>El-Sec-Adult</td><td>CORLS</td><td>E V S P</td></tr>
<tr><td></td><td colspan="4">Adventures of a business man on his way up, building an image to match his ambitions as he leaves a trail of hurt amongst those he steps on as he makes his way towards his goal.</td></tr>
<tr><td>The Moon Follows Me</td><td>26 min.</td><td>Teacher-Adult-Sec</td><td>OISE
mp 415</td><td>V P S</td></tr>
<tr><td></td><td colspan="4">Based on Piaget. Tells us about the construction of reality in a child's mind, psycholinguistics.</td></tr>
<tr><td>My Country Right or Wrong</td><td>8 min.</td><td>Sec-Adult</td><td>MTL</td><td>P S V E</td></tr>
<tr><td></td><td colspan="4">Sequences taken from the film Summertree, a rejection of the Vietnam War; parental and societal pressures on a college student as he must make crucial value decisions.</td></tr>
<tr><td>New People for Old</td><td>48 min.</td><td>Sec-Adult</td><td>MTL</td><td>E V S</td></tr>
<tr><td></td><td colspan="4">Research in genetics brings a startling discovery with grave moral consequences; the discovery could tyrannize the world.</td></tr>
<tr><td>No Reason to Stay</td><td>28 min.</td><td>Sec-Adult</td><td>NFB</td><td>E V P S C</td></tr>
<tr><td></td><td colspan="4">A look at the school dropout and what he drops out from. Does high school prepare young people for adult life?</td></tr>
<tr><td>One Plus One Equals Three</td><td>10 min.</td><td>El-Sec</td><td>CORLS</td><td>E V</td></tr>
<tr><td></td><td colspan="4">Deals with the problem of power. A giant convinces a dwarf that 1 plus 1 equals 3 until a larger giant comes along and then it's 1 plus 1 equals 4.</td></tr>
</table>

TITLE	TIME	AUDIENCE	SOURCE	DISCIPLINE	
Paddington Lane	24 min.	Sec-Adult	CORLS	P V S	A young couple living together offer a unique view of life behind the facade of young ideas challenging society.
Phoebe	28 min.	12-13-Adult	OISE mp 422	P S V E	A teenage girl's feelings of uncertainty when she realizes that she is pregnant and faces a problem that will change her life.
Pride and Principle	19 min.	El-Sec-Adult	MTL	E V	From The Bridge on the River Kwai. Japanese and British commanders engage in a battle of wills over questionable matters of principle.
The Purse	12 min.	El-Sec-Adult	OISE mp 465	E V	Problems of conscience, motivation, honesty, and integrity of self and others.
Reflections	15 min.	Sec-Adult-El	CORLS	P S V E	A short, sensitive film probing the nature of friendship between children of different ethnic background and the damaging effect of parental prejudices.
The Right to Live	17 min.	Sec-Adult	CORLS	E V P	Edited from the movie Abandon Ship. A captain must decide when a storm comes up who will be thrown out of the lifeboat to save the remaining passengers.
Rock A Bye Baby	30 min.	Adult-Sec-Gen	MTL	P S V E C	A dramatic, powerful film showing the devastating effects of the withholding of tangible love, first with monkeys, then with humans. Once seen, not likely ever to be forgotten.
A Rock in the Road	6 min.	Pre-El	CORLS	E V S	Animated film designed to stimulate discussion of an individual's responsibility to society. Different reactions of persons finding the rock in the road.
The Seriousness of Play	28 min.	Sec-Adult-Gen	CORLS	P S V	From "The Nature of Things" (CBC). Concerned with early childhood education and behaviour.

TITLE	TIME	AUDIENCE	SOURCE	DISCIPLINE
The Shattered Silence	27 min.	Sec-Adult	CORLS	E V P S
	What are the rights and obligations of young people in a society in the matter of acceptable social behaviour?			
Shows Promise Should Go Far	58 min.	El-Sec-Adult	York Univ.; OISE	P S V E
	A most unusual BBC film depicting four gifted children in one family raising important questions as to the effect of environment and teaching methods.			
Sixteen in Webster Grove	47 min.	Sec-Adult	OISE mp 468	S P V E
	Themes concerning parents, schools, marriage, and societal pressures as they affect teenagers in a prosperous small American urban community. The dangers of conformity carried too far.			
Strokes	30 min.	Sec-Adult	CORLS	P E S C
	Illustrates clearly the human need for recognition.			
Take Another Look	20 min.	Sec-Adult	CORLS	P E S V C
	Presents an incident where both the teenagers and the police seriously misjudge each other, take another look.			
The Task of the Listener	30 min.	Teacher-Sec-Adult	OISE mp 363	P V C
	Doctor S. I. Hayakawa brilliantly exposes the relationship between personality and communications in terms of the role of the self-concept in accepting or rejecting message, plus value in nonevaluative listening.			
The Teens	26 min.	Sec-Adult	NFB 106C-0157014	P S V
	Behaviour of three teenagers in urban family: their attitudes, actions, similarities and dissimilarities, time of adjustment, and moulding.			
The Terrible Twos and Trusting Threes	24 min.	Teacher-Adult-Gen	NFB 106C-0151028	P S V
	How parents and teachers can constructively deal with behaviour at this age.			
The Test	29 min.	Sec-Adult	CORLS	E V P S
	A teacher resigns rather than condone cheating. Who is responsible?			

TITLE	TIME	AUDIENCE	SOURCE	DISCIPLINE
This Is No Time for Romance	28 min.	Sec-Adult	NFB 106C-0166114	P S V E C
	At a summer cottage a woman takes stock of her life, her children, her husband, and her fantasies ... a time to renew.			
Three Looms Waiting	55 min.	Gen	OISE	P E S V C D
	A brilliant documentary on true dialogue and communications through four improvised dramas showing what a gifted teacher can do and have children do themselves, as well as have knowledge flow through from the children to the teacher			
Up Is Down	6 min.	Pre-El-Sec-Adult	MTL	E S
	Humorous dealings with the right and wrong way to use films and other visual aids in the best British Navy tradition.			
Wait Until Your Father Comes Home	11 min.	Sec-Adult	CORLS	P S E V
	Teenagers role-play situations of female versus male roles.			
Walk in Their Shoes	23 min.	Sec-Adult	CORLS	C P S
	Emphasizes the need for understanding between parents and teenagers. Older brother left in charge finds himself echoing many of his parents' admonitions.			
The World of Three	18 min.	Pre-El-Sec-Gen	NFB 106B-0166076	P S E
	The world of three as seen through the eyes of a three-year-old on the receiving end of what is called child training.			

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